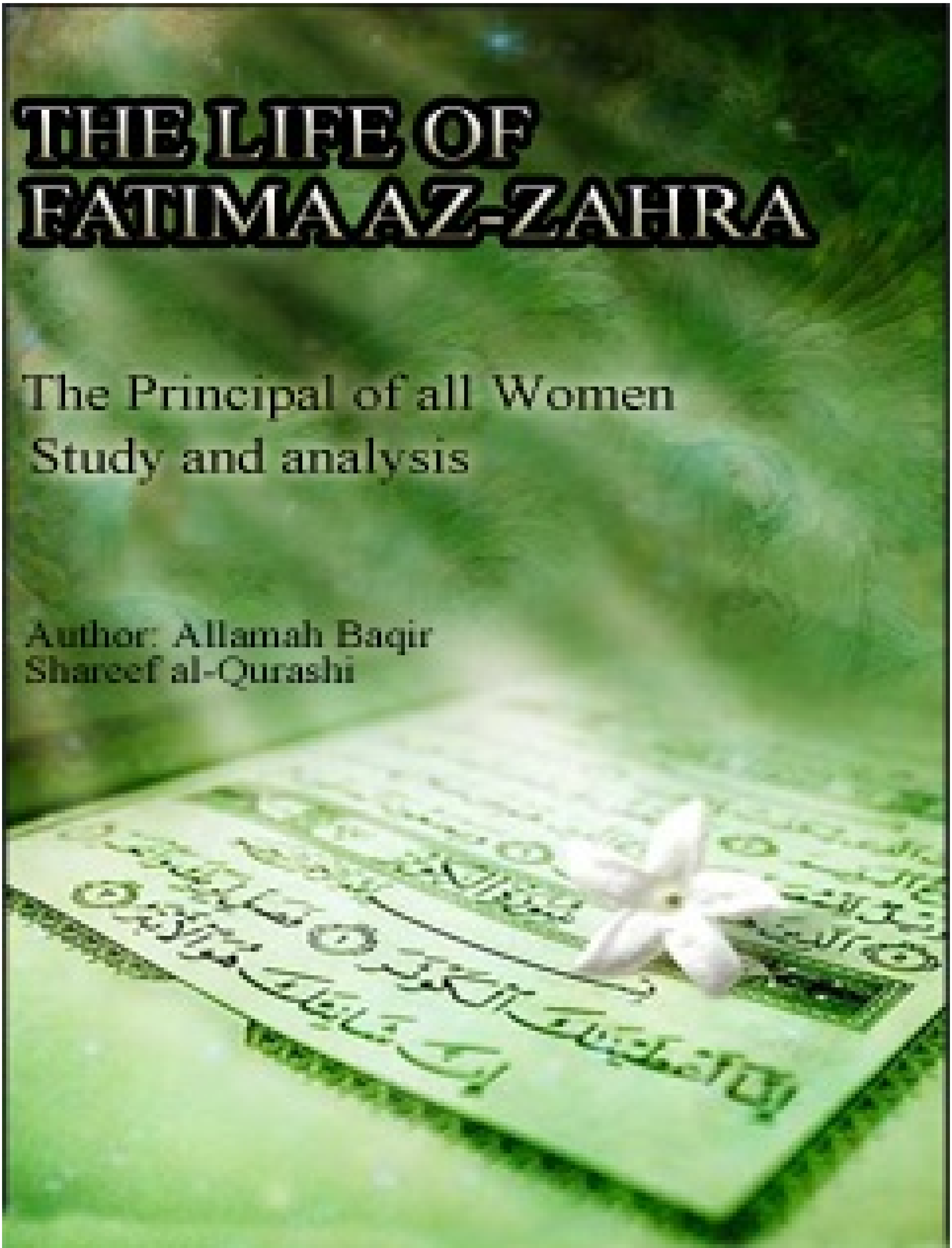

THE LIFE OF
FATIMA AZ-ZAHRA
The Principal of all Women
Study and analysis
Author: Allamah Baqir
Shareef al-Qurashi

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ID BOOK

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حياه فاطمه الزهراء

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Dedication

To the builder of the Human Civilization, and the emitter of spirit and knowledge in

,generations

To the Last of the Prophets, and the Master of messengers Muhammad (blessing and peace be on him);

I offer to his exalted standing this study on the highest woman Allah has ever created in the earth;

The part of the Prophet (a.s.), and the principal of the women of the worlds; Fatima az-Zahra' (peace be on her), hoping that it will be accepted, and this is my expectation when I shall meet Allah the Almighty.

The author

Quranic Verses

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ. (٣/٦١)

"Say: Come let us call our sons and your sons and our women and your women and our selves and your selves, then let us be earnest in prayer, and pray for the curse of Allah on the liars. (٣:٦١)"

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا. (٣٣/٣٣)

p: ١

Allah only desires to keep away the uncleanness from you, O people of the House, and to"
"(purify you a thorough purifying. (٣٣:٣٣

قُلْ لاَ أَسْأَلُكُمْ عَلَيْهِ أَجْراً إِلاَّ الْمَوَدَّهَ فِی الْقُرْبَی. (۴۲/۲۳)

"(Say: I do not ask of you any reward for it but love for my near relatives. (۴۲:۲۳"

Before Your Hands

,O you the part of the messenger of Allah

,A fragrance from the soul of Muhammad

,The source of dignity in the world of Islam

,A flame from the light of Allah, and a flow from His mercy

,The mother of the two masters of the youth of Paradise

,The psalm of every noble lady from the daughters of Eve

,The light by which the confused are guided in the darkness of ignorance

O you who rejected the pleasures of life, and lived for abstinence, virtuousness, and ,asceticism

O my Lady, the aims of your father, the savior of humanity, lit in your soul, and his values shone inside you, and so you set out from the essence of the revelation and the mission into a great revolution against deviation that Muslims were afflicted with after the .departure of your father to the better world

You struggled stably and loftily to take them back to the path of the mission that your father had made to save the nation from deviation and from slipping into the abysses of this life. So you refuted suspicion, lit the way, and showed the clear proof, but people admired this life, were interested in its pleasures, and they insisted on erring and .stubbornness

p: ٢

My lady, these are glimpses from your high ideals, which are as a Legion of Honor to the Islamic nation, that I offer humbly and reverently to your high standing expecting from Allah the Almighty that I shall obtain your intercession that includes many many slack people like me!

The author

A word by the Verifier

Fatima (a.s.) is the highest woman in knowledge, purity, patience, and piety that history has ever known. She was brought up in the house of Revelation and grew in the lap of the greatest Prophet (a.s.), and thus she was the vessel of Imamate and the continuity of Prophethood.

She got married to Ameerul Mo'minin Ali bin Abi Talib (a.s.) and lived with him a life of simplicity and asceticism, and so she was an ideal example for Muslim women or, indeed, for all Muslims.

However, fate willed for her that she would not live after her father's death but for a short time because of the oppression and harms she met from the people; though the Prophet (a.s.) had said about her, 'Fatima is a part from me; whoever harms her harms me.' But, people denied the truth, deviated from the path of the Mission, and turned him (Imam Ali) away from the position of Imamate.

The book before you, dear reader, is a study on the life of Infallible Fatima (a.s.), the daughter of Prophet Muhammad (a.s.). Our role in this book was the reviewing and verifying of its texts and sources. Praise be to Allah and Allah's blessing be on Muhammad and his pure progeny.

p: ٣

Mahdi Baqir al-Qurashi

.۱۳th Muharram, ۱۴۲۴ AH

Foreword

This is a study on the highest lady in the history of Islam at all. She is Fatima az-Zahra' (peace be on her), the daughter of the Prophet (a.s.), the part of him, and his trust to his nation. He was utmost loyal in his love to her. He fed her with his talents, geniuses, and .mentality

The messenger of Allah (a.s.) put Fatima (a.s.) in the highest place, and most honorable position in Islam to be the highest example for the women of his nation, not in chastity and abstinence only, but to play her role in the inclusive reformation if his umma (nation) would go astray. And indeed, the principal of women (a.s.) undertook her positive role when the umma deviated from its spiritual and worldly leadership that the Prophet (a.s.) had assigned to be in the people of his house who were the centers of knowledge and intellect in the world of Islam. She, peace be on her, set stably, bravely, and loftily against the rulers and invited them to straightness and to the very principles of Islam. She asked them to return the caliphate to the master of the pure progeny Ameerul Mo'minin, Imam Ali (a.s.) whom the messenger of Allah (a.s.) had appointed as his successor, the caliph, .and the leader over the umma

***

The Prophet (a.s.) did not leave any kind of honoring, reverence, and glorification, but he showed to his daughter. He announced that in the yard of his mosque, from on his minbar, and in all his meetings. This veneration was strange to that society that disregarded, despised, and disdained woman. A man was grieved when his wife gave birth to a female. The Holy Qur'an says, (When one of them receives tidings of the birth of a female, his face remains darkened, and he is wroth inwardly. ۱۶:۵۸) The people of that society buried their daughters alive, and it was famous among them their saying "the burying of girls is a virtue". Allah says in the Qur'an, (And when the female infant that was (buried alive is asked; For what sin she was killed. ۸۱:۹

The Prophet (a.s.) wanted, out of honoring his daughter Fatima (a.s.), to make Muslims know her high position to him, and know her educational, religious, and scientific virtues. She was extremely perfect, and therefore, the Prophet (a.s.) wanted to make her as a high example for his umma; men and women. Besides, he wanted to reinforce her .situation in jihad that she would undertake after him

The Prophet (a.s.) established a new society that acknowledged the right and the high .position of woman, and acknowledged her importance in the religion of Allah

***

The certain thing that has no bit of doubt is that the Prophet (a.s.) did not follow any emotional or material tendency, for the importance of prophethood was above that. He preferred the satisfaction of Allah to everything else. He was sincere in all his conducts, for he was the greatest propagandist of Allah who did not speak out of desire but a .revelation that was revealed to him

And the certain thing that has no bit of doubt is that the veneration and high respect the Prophet (a.s.) showed to his daughter besides his preferring her to all the women of the worlds, as mentioned in the traditions that were transmitted from him in the books of Hadith and other books of history, were not out of the sentiment of fatherhood, but it came out of the real infallibility, abstinence, and the deep faith in Allah that Fatima (a.s.) had, besides her full perceiving of her father’s heavenly mission. She was a treasure from the treasures of Islam, a high example from the spirituality of prophethood, and a light .that guided the nation from ignorance to the truth

p: ۵

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The principal of the women of the worlds (a.s.), since the beginning of the Islamic mission, helped and assisted her father who met bitter cruelty and persecution from the tyrants of Quraysh,[۱] at the head of whom was the Umayyad gang under the leadership of Abu Sufyan who spared no effort in trying to put out the light of Islam and to revive the .characteristics of the pre-Islamic era with all its sins and vices

Fatima (a.s.) was a young girl then. She comforted her father, treated his wounds, and washed his clothes from the filths that the rude men of Quraysh threw on him. Her soul melted for him, and she cried bitterly for his sufferings in the way of the mission. She occupied the feelings and sentiments of her father, and therefore, he had special love in .the deep of his heart towards her. He preferred her to the rest of his children

***

Asceticism and turning away from the desires and pleasures of the worldly life was the prominent feature in the life of Fatima (a.s). She was satisfied with a very simple living. Historians say that her food was not more than water and bread, and the furniture in her house was a bed made of palm-tree branches, a sheep skin, some pillows stuffed with palm-tree fibers, and some pottery. It had never been mentioned that she had ever asked or insisted on her husband to bring her any of the pleasures of life. She was satisfied with the simplest living that the poorest people lived. It was a lesson for Muslim .woman not to burden her husband with heavy requests that he cannot carry out

p: ۶

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It is nonsense and confusion, and in fact, it is out of the enmity to Islam that which Lamans said in his book "Fatima and the daughters of Muhammad". He said that the Prophet (a.s.) hated Fatima (a.s.) because he had married her to Imam Ali (a.s.) who was poor, and that the furniture of her house was too simple. Lamans did forget that Islam had established the marital relation on the basis of love and kindness between spouses paying no attention to the means of luxury. The Prophet (a.s.) said, 'The best women of my nation are those whose dowries are the least.' Do furniture and means of luxury have ?any value if the marital life is full of troubles, hatred, and spite

***

Allah the Almighty gave a prevailing victory to His slave and messenger Muhammad (a.s.). Islam prevailed and defeated all enemies. Mecca, which was the strong fort for the enemies of Islam, was conquered and people entered the religion of Allah a troop after another. This short period was the happiest period in the life of Fatima (a.s.), for Islam .triumphed and its enemies were defeated

In this period, the principal of the women of the worlds undertook the leadership of the women of Muslims. She taught them the Holy Qur'an and gave lectures on the principles and values of Islam. She took the women towards the nobilities of character and high ideals, and taught them the rulings of Islam and woman's duties towards her husband, .children, and family

p: ٧

Fatima (a.s.) lived during that period in veneration and glorification under the care and mercy of her father (a.s.), besides the great respect and regard she got from the Muslim .women and the Prophet's companions

***

When the Prophet (a.s.) left to the better world, Fatima (a.s.) suffered severe distresses and misfortunes. She received aversion and cruelty from some of her father's companions. They denied her high position and importance to her father. She said in ,some poetry, or some poet said describing her

,Disasters were poured on me that if they were poured on days"

".they would turn nights

?!What were those disasters that changed the happy days of Fatima (a.s.) into dark nights

?!What were those pains that made her disgust life and wish eagerly to join her father

The beloved daughter of the messenger of Allah (a.s.) lived a short period after the death of her father surrounded by waves of distresses and sufferings, and then she joined her .father in the better world while she was in the prime of youth yet

***

Disasters were not limited to Fatima az-Zahra' the daughter of the messenger of Allah alone, but they afflicted her children after her too. Her eldest son Imam al-Hasan (a.s.) met from Mo'awiya different calamities and pains until, finally, he was poisoned to death .by him

Her second son Imam al-Husayn (a.s.) was afflicted with disasters that mountain would shake before. The great army of criminals that Yazid bin Mo'awiya, the wicked Umayyad caliph, sent to fight Imam al-Husayn (a.s.) surrounded the imam, his family, and companions in the desert of Kerbala, and prevented them from water until women and children were about to die of thirsty. The spiteful army of Yazid killed the best choice of the progeny of the messenger of Allah, and the best of his companions. Then swords came to Imam al-Husayn (a.s.) to tear him into pieces and maim his holy body. They

buried the corpses of their killed ones, but left the pure corpses of Imam al-Husayn (a.s.) and his family and followers on the desert. Later on, some men from bani[٢] Asad buried these martyrs to change into light stands for Muslims who circumambulated them and still do as they circumambulate the Kaaba, for they have become symbols of justice, .dignity, and all values that Muslims pride of

p: ٨

As for Fatima’s only daughter Zaynab, she also faced successive calamities. She saw the murders of her brothers and all the members of her family before her eyes. She saw the fierce attack of the wicked criminals towards her and the daughters of prophethood while holding flaming torches and crying out: “Burn the houses of the unjust!”

O my God!

The house of prophethood, the source of mercy, the center of wisdom and knowledge was “the house of injustice” due to those criminals, whereas the house of the (illegitimate) son of Marjanah, and the house of his master the drunkard Yazid were “the houses of justice”!!!

The criminals set fire to the tents of the Alawid women who ran away in the desert followed by fire. The enemies of Allah robbed the jewels of those women and all that they had, and then they were taken as captives to the terrorist, criminal son of Marjanah, and then to his master Yazid the grandson of Abu Sufyan who was the head of the polytheists. These women of the house of prophethood were carried from a country to another, and their faces were exposed to this and that.

These calamities that the Prophet’s progeny faced were, undoubtedly, a result of the saying that some people called for after the death of the Prophet (a.s.) that “prophethood and caliphate should not gather in one house”.

From the direct results of this saying was that the Umayyads assumed the rule and exceeded in killing the Ahlul Bayt (s)[۳] and whoever believed and followed them.

p: ۹

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The terrible events that took place in the first Islamic age tried Muslims severely and left for them seditions and great evils. The sad events that took place directly after the departure of the Prophet (a.s.) were the source of the great sedition that afflicted Muslims and separated their unity throughout their history. These events must be studied as they .were with no partiality or tendency

From the most terrible events of that age was the attack against the house of Fatima (a.s.) that caused her to miscarry her fetus. The attackers, who were eminent companions of the Prophet (a.s.), threatened to set fire to her house. Some past and present historians and authors concealed, intentionally, these events to sanctify and exalt .those companions

I think that studying these events objectively and accurately will be fruitful for all Muslims. It shall unite Muslims, remove confusions and ambiguities, and show the truth, for the .Islamic history had been mixed with fabrications, distortions, and lies

***

He, who studies the history of the first age of Islam impartially and away from emotions, will be certain that there was a plot intendedly concluded against the Ahlul Bayt (s) in order to keep them away from the political life, the rule, and all affairs of the state. People tried their best to obtain the authority, the leadership of the nation, and the wealth of the country. They gave deaf ears to what the Prophet (a.s.) had said and they threw his traditions into the wastebasket. The nation suffered, because of that, terrible problems .and lost too much

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From the direct results of extorting the caliphate from the Ahlul Bayt (s) was that people revolts broke out where rivers of Muslims' blood were shed. Sorrow spread everywhere and widows and orphans were in every house. Surely, all that was because people deviated from the path that the Prophet (a.s.) had established for his nation and .guaranteed success for it if it would keep to the Qur'an and the pure progeny

***

Certainly, authority and caliphate had no value near the Ahlul Bayt (s) who had been created for virtue and perfection. They had no any tendency to the rule. The importance .of the rule to them was just to establish the truth and spread justice among all people

Once, Ameerul Mo'minin (Imam Ali) (a.s.) saw his vizier delighted for the caliphate of ,Imam Ali (a.s.) who had a shoe made of palm-tree fibers in his hand. Imam Ali (a.s.) said

?'O ibn Abbas, what is the value of this shoe'

'.Ibn Abbas said, 'O Ameerul Mo'minin, it has no value

Imam Ali (a.s.) said, 'It is better to me than your caliphate except that I establish the truth ...'and resist falseness

For these noble aims that Muslims would enjoy, the wish of the Ahlul Bayt (s) to the .undertaking of the leadership of the nation was

Imam Ali (a.s.) showed the motives behind his dispute with Abu Bakr saying, 'O Allah, You know that, which was between us and Abu Bakr, was not a competition on authority or looking forward to something of the pleasures of this world, but it was to carry out the rulings of Your religion, and revive the annulled penalties of Yours, so that the oppressed ...'of Your people would be safe

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And really, when the Islamic caliphate, which was the shadow of Allah in the earth, was taken away from the Ahlul Bayt (s), the Umayyads and after them the Abbasid jumped to it and it became as a play in their hands. They spent the wealth of the nation on amusements and pleasures. They ruled over the nation with injustice and oppression. At first sight on the history of those kings, it shall be clear that they poured terrible calamities and misfortunes on the nation.

The situation of Fatima (a.s.) towards the rule of Abu Bakr and her resisting to him was just for the welfare of the nation and to protect it against injustice and oppression.

***

From the direct results and fruits of the resistance of Fatima (a.s.) to the rule of Abu Bakr was the foundation of the school of the Ahlul Bayt (s) that represented the real Islam with its deep legislations and wonderful rulings that the infallible imams of the Ahlul Bayt (s) spread.

The historic sermon that Fatima (a.s.) had made in the yard of her father's mosque put everything in its place. In that speech, she declared the great dangers and crises that the nation would face because of taking the caliphate away from the progeny of the Prophet (a.s.) who were the house of revelation, the center of knowledge, and the pillars of honor in Islam. By her will to her husband Imam Ali (a.s.), she strengthened her situation that denied the rule of Abu Bakr.

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She asked, in her will, Imam Ali (a.s.) to bury her, after death, in the darkness of night, and not to let anyone of those, who oppressed and deprived her of her rights, escort her pure .corpse or attend her funerals

A part of Muslims followed the Ahlul Bayt (s), and the faith in them has been an essential part in their religious life. The followers of the Ahlul Bayt (s) depend on the traditions transmitted from the imams of the Ahlul Bayt (s) in legislation, and not from other than .them of the other sects of Muslims

***

This study is not limited to the sufferings or the bad events that Fatima (a.s) faced after the death of her father. It offers an inclusive review on the high qualities of her great personality such as chastity, purity, infallibility, deep faith in Allah, and other qualities that were similar to her father's. She was like her father, the messenger of Allah, in most of his .qualities by which he was preferred to all of the other prophets

Muslim women would better imitate Fatima (a.s) and make her their example in everything. They might take the day of her birth as an occasion to hold festivals for .honoring this great Lady and taking lessons from her conducts, morals, and teachings

***

I do not think that any of the personalities of Islam had got veneration and glorification like that which the principal of the women of the worlds had got. Muslim and non-Muslim scholars got the honor of researching on her biography, conducts, and all details of her life, sayings, and deeds. About three hundred books have been written about her. Some of them are encyclopedias, like "Al-Kawthar fee Ahwal Fatima bint an-Nabiy al-At~har" by Allama Sayyid Muhammad Baqir al-Musawi. Another encyclopedia is "Know that I am Fatima" by Sheikh Abdul Hameed al-Muhajir who had spent twenty years in writing this .encyclopedia

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Lamans, the orientalist, has written a book on Fatima (a.s.), but he attacked Fatima (a.s) claiming that her father had married her to Ali who was poor and who took her to a simple house with poor furniture. Great researcher as-Sayooti had mentioned in his book .(."Musnad Fatima" the traditions that Fatima (a.s) narrated from her father (a.s

Anyhow, this book, which I hope it shall be useful and interesting, is one of the books that .have been written about Fatima (a.s), and the judgment on it is left to readers

***

Before I end this foreword, I would like to offer my gratefulness to Sayyid Jawad al-Wada'iy for his continuous help in publishing what I have written about the lives of the .(infallible imams (peace be on them

I offer my sincere gratefulness to Sayyid Abdullah Hashim al-Musawi for his help in .publishing my books praying Allah to reward him with the best of His reward

Baqir Shareef al-Qurashi

Holy Najaf

.٢٣rd, Sha'ban, ١۴٢٢ AH

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[١] The tribe which inhabited Mecca at the time of the Prophet (a.s.) and to which he .belonged

[٢] ."Bani means "the family of" or "the tribe of

[٣] .The prophet's progeny

The Noble Lineage

The Noble Lineage

There is no lineage in the earth higher than the lineage of Fatima, the principal of the .women of the worlds

Her father

The father of Fatima (a.s) is the master of the creation and the chief of mankind who had opened the horizons of intellect and light, and established the civilization that had saved man from the abysses of sins and superstitions that he had sunk in. Her father was a treasure from the treasures of Allah and a gift from Him for His people to teach them the Book and wisdom, though they were, before him, ignorant and in manifest error.

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It was her father who had changed the history of man, where the weak were easy bites for the strong, girls were buried alive, and idols were worshipped instead of the One and Only Creator, into a shiny life where all people were equal, where there was no preference for man to woman, and where reason ruled over man instead of superstitions. .It was her father who had freed man from ignorance, bad habits, and poverty

It was enough for Fatima (a.s) that she was the daughter of the messenger of Allah, His beloved, and His last prophet, and it was enough for Fatima that she was the most beloved, and the closest to her father from among all his children and from among all .people

Her mother

The mother of Fatima (a.s) was Khadijah bint Khuwaylid who was called as "the mistress of the women of Quraysh" in the pre-Islamic era, and "the Mother of the Believers" in Islam. She was from a noble, honored, glorious house. She met with the Prophet (a.s.) in Qusay who was the fourth grandfather of the Prophet (a.s.) and the third grandfather of her, and this lineage ended to Prophet Abraham (a.s.). No woman from Quraysh was like her in her high position and lofty rank. She was the first spark in the great Islamic Revolution that spread light everywhere and destroyed the forts of atheism and .polytheism

Here, we talk in brief about some concerns of this great lady who was the mother of the best woman Allah had ever created in the earth; Fatima (a.s) the mother of the Prophet's .two grandsons al-Hasan al-Husayn whom the Prophet's progeny stemmed only from

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The wealth of Khadijah

Lady Khadijah was so wealthy that no one of the merchants of Quraysh had wealth like hers. Historians say that the merchants of Mecca traded with the capitals of Lady Khadijah. They went to some countries like Sham to sell their goods there, and to bring clothes and some kinds of food that the people of Mecca needed. Therefore, her wealth .grew bigger and bigger

The Prophet (a.s.) trades with her money

Prophet Muhammad (before prophethood) suggested to his uncle Abu Talib, who loved him too much, that he wanted to trade with the money of Lady Khadijah, and Abu Talib .agreed to his suggestion

Al-Wafidi says that it was his uncle Abu Talib, who encouraged him to trade with the money of Lady Khadijah by saying to him, 'O my nephew, I am a man of no money, and life is difficult for us, and severe years have struck us and left us neither with money nor with trade. These are the caravans of your people ready to go to Sham, and Khadijah sends men to trade with her money and get profits. If you go to her, she will prefer you to all others because she has been informed about your fidelity and purity, though I hate for you to go to Sham, and I fear for you from the Jews. I was informed that she had hired so-and-so for two camels, and we do not accept for you like what she had given to him. [Do you want me to talk to her about you?'[۱

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‘.The Prophet (a.s.) said, ‘As you like, uncle

The Prophet (a.s.), or his uncle Abu Talib asked Lady Khadijah to trade with her capital, and she responded delightedly for she knew that Muhammad was honest and with high .morals unlike the youth of Quraysh who were involved in play and pleasures

She gave him some monies and sent with him her servant Maysarah. The Prophet (a.s.) went to Sham. He sold his goods in Sham, bought others from there, and came back. He made great profits that no one from those, who traded with the money of Lady Khadijah, had ever made before him. Maysarah was astonished by the wonders he saw in his travel with the Prophet (a.s.). He saw a cloud moving over them to make a shadow for the Prophet (a.s.), and he saw the Prophet’s special looks at the heaven that showed deep .faith in Allah

Lady Khadijah was pleased with the talk of her servant. She loved the Prophet (a.s.) and .thought he would have a great future that would include all the earth

The marriage of the Prophet with Khadijah

Lady Khadijah believed, with no bit of doubt, that Muhammad would be the prophet by whose mission the world would shine. It was he whom the prophets of Allah had brought good tidings about before. She proposed to him to marry her, and she gave him some money (so that he would give it to her as if it was his) to be as her dowry. The Prophet (a.s.) told his uncle Abu Talib who became very pleased for that, because he knew Khadijah and knew her high position and honor. He knew that she refused to get married to the masters and chiefs of Quraysh when they asked for her hand. Abu Talib, Hamza, and other uncles of the Prophet (a.s.) went to Khuwaylid, the father of Khadijah, who .received them warmly and was pleased with this marriage

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The speech of Abu Talib

On the occasion of the engagement of the Prophet (a.s.) and Khadijah, Abu Talib made a ,speech saying

Praise be to Allah, Who has made us from the progeny of Abraham and the offspring of" Ishmael, and made for us an inviolable country, and a House of pilgrimage, and made us the rulers over people. Then, Muhammad bin Abdullah, my nephew, is one that no one of the

youth of Quraysh is compared to him unless he is preferred to him by his piety, virtue, determination, reason, discernment, and nobility, though he is of little money, but money is a transient shadow and a loan that shall be given back. He has a wish towards Khadijah [bint Khuwaylid, and she has like that. Whatever dowry you would like I shall pay..."[۲

Khuwaylid agreed, and Khadijah, who was forty years old, was carried in procession to .the house of her husband Muhammad (a.s.) who was twenty-five years old then

Lady Khadijah got married by her own option and freedom, turning her back to the traditions of her age that it was man who would propose to woman and not vice versa. Khadijah took her big wealth with her to the Prophet (a.s.) who spent it neither on himself nor on her, but on the Islamic mission. The wealth of Khadijah was one of the pillars that .Islam depended on in its success

The marital relation between the Prophet (a.s.) and Khadijah was based on love, kindness, and sincerity. It was the best marital life in Mecca. Khadijah was so sincere to the Prophet (a.s.) and the Prophet (a.s.) found with her all love and care that he had .missed because of the death of his parents whom he had lost since his early childhood

'In the cave of Hara

The Prophet (a.s.) liked loneliness in the cave of Hara'. He spent long times there pondering on the signs of Allah, and on all facts in the universe that proved the existence of a Great Creator. His loyal wife watched and cared much for him. She feared too much for him. She sent some ones after him to guard him.[٣] She was certain that he would be .the great prophet that Allah had chosen to save man from the darkness of ignorance

In the cave of Hara', the Prophet (a.s.) received the message of Allah the Almighty. Gabriel came down to him, honored him with the prophethood, and ordered him to recite a sura from the Book of Allah. It was the sura of "Iqra'; al-Alaq". The Prophet (a.s.) got up and the angel was with him. Wherever he turned he saw him. The Prophet (a.s.) went ,home frightfully. He talked to his wife about what he saw and heard, and she cried out

Allah guards us. O cousin, be delighted and be firm! I swear by Him, in Whose hand the" soul of Khadijah is, that I see you will be the prophet of this nation. Allah will not disgrace you at all, for you keep relation with your kin, are truthful in your speech, give deposits back to their owners, carry food (for the needy), entertain guests, and relieve the [distresses of others."[٤

This speech of Khadijah relieved the Prophet (a.s.) and made him feel safe and calm. When the Prophet (a.s.) went to bed, Gabriel came to him again carrying with him another Sura. The sura recited, (O you who are clothed. Arise and warn... ٧٤:١-٢) It was no time for sleep. He had to rise and struggle to save man from ignorance and the slavery to other than Allah the Almighty. The Prophet (a.s.) jumped from his bed and told his wife Khadijah .what he saw again. She encouraged him with more resolution

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Khadijah with Waraqah

Khadijah went to her cousin Waraqah bin Nawfal who was a virtuous man and had taken knowledge from the Torah and the Bible from priests and scholars. Waraqah became delighted with the talk of Khadijah and said enthusiastically and faithfully, 'The Most Holy, the Most Holy! By Him in Whose hand the soul of Waraqah is, you would believe me that the Great Law, that had come to Moses and Jesus, has come to him. Surely, he is the prophet of this nation. Say to him to be firm!'[۵]

Khadijah went back to the Prophet (a.s.) and told him what Waraqah said. She encouraged and gave him more confidence. The Prophet (a.s.) was pleased to hear that.

Khadijah and Ali the first Muslims

All historians say that Khadijah was the first one who believed in Islam and embraced the mission that Allah had revealed to His slave and messenger Muhammad (a.s.) and then Ali Ameerul Mo'minin (a.s.).

Imam Ali (a.s.) said, '…and there was no house, then, that gathered in Islam save the messenger of Allah (a.s.), Khadijah, and me the third of them.'[۶]

Ibn Abbas said, 'Ali was the first one who believed (in Islam) from among people after Khadijah.'[٧]

Imam Ali (a.s.), when he turned a Muslim, was seven years old, and it was said nine years.[٨]

Muhammad (a.s.) became prophet on Monday, and he, with Khadijah and Imam Ali, who was a young boy then, offered the prayer in the Kaaba on Tuesday.[٩]

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Afif al-Kindi said, 'Once in the pre-Islamic age, I went to Mecca to buy some clothes and perfumes for my family. I went to al-Abbas bin Abdul Muttalib (one of the Prophet's uncles) who was a merchant. While I was with him sitting looking at the Kaaba and the sun was high in the sky, a young man came, looked at the sky, and stood up towards the Kaaba. After no long, a young boy came and stood on his right, and then a woman cam and stood behind them. The young man bowed, and the boy and the woman bowed with him. Then, the young man prostrated himself, and the boy and the woman prostrated too. ,I astonishedly said

'!O Abbas, it is a great thing'

?'Al-Abbas said, 'Yes, it is a great thing! Do you know who this young man is

'.I said, 'No

?He said, 'He is Muhammad bin Abdullah, my nephew. Do you know who this young boy is

'.I said, 'No

?'He said, 'He is Ali bin Abi Talib. Do you know who this woman is

'.I said, 'No

He said, 'She is Khadijah bint Khuwaylid, Muhammad's wife. My nephew (he appointed to Muhammad) told me that his Lord, the Lord of the heaven and the earth, had ordered him with this religion. By Allah, there is no one on the earth in this religion except these three [ones.'[۱۰

Khadijah was with the Prophet (a.s.) all the time. She did not let him alone even in his circumambulation around the Kaaba. Abdullah bin Mas'ud said, 'The first time I knew about the matter (prophethood) of the messenger of Allah (a.s.) was that once, I came to Mecca with some uncles of mine. We were guided to al-Abbas bin Abdul Muttalib who was sitting at the well of Zamzam. While we were sitting with him, a young man came from the gate of as-Safa. He was reddish-white...wearing white clothes. He was like a full moon. On his right, there was a beardless, beautiful young boy, and after him a veiled woman. He went to the (Black) Rock and kissed it, and the young boy kissed it, and then the

woman did so. Then, he circumambulated the House (the Kaaba), and the boy and the .woman circumambulated with him

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We said, 'O Abul Fadhl (al-Abbas), we have not known such a religion among you. Has ?'something happened

Al-Abbas said, 'This is my nephew Muhammad, the boy is Ali bin Abi Talib, and the woman '.is Khadijah

Ibn Mas'ud said, 'By Allah, we have not known anyone on the face of the earth [worshipping Allah by this religion except these three ones.'[۱۱

Khadijah and Ali (peace be on them) were the first ones who believed in the Prophet (a.s.) .and embraced the new religion

(.Moral assistance to the Prophet (a.s

Khadijah, the Mother of the Believers, stood with the Prophet (a.s.) supporting and .assisting him in bearing the severest harms and persecution he received from Quraysh

Ibn Isaaq said, 'Whenever the messenger of Allah heard something that he hated (from the people of Quraysh) and accusing him of lying, Allah relieved him by Khadijah. When he came back to her, she encouraged and comforted him. She believed him and made the [troubles of people easy to him. She did so until she joined her Lord.'[۱۲

Economical assistance

Lady Khadijah offered her great wealth to support Islam. She spent all what she had to propagandize for the Islamic mission. When Quraysh confined the Prophet (a.s.) and the Hashemites in Shi'b Abi Talib and imposed a severe economical blockade on them, Khadijah supplied them with all what they needed throughout the period of the blockade .which was more than two years

Lady Khadijah offered to Islam all her wealth until she became poor where she had no .mat to sit on

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Greetings from Allah to Khadijah

Lady Khadijah had a very high position near Allah the Almighty. Allah had thanked her great services and assistance to the Prophet (a.s.) in supporting Islam. Many true traditions were transmitted saying that Allah had sent her greetings and peace through [His slave and messenger Muhammad (a.s.).[۱۳

Her house in the Paradise

For the lofty position Khadijah had near Allah, Allah had endowed her with a house in the High Paradise. It would be one of the high palaces that Allah had prepared for the good believing men and good believing women. It is related that the Prophet (a.s.) had said, 'I have been ordered to bring good news of a house of reeds in the Paradise for Khadijah. [There will be neither clamor nor pains in it.'[۱۴

This will be her reward from her Lord for the great services she did to Islam and the great .favors she did Muslims

(.Her position near the Prophet (a.s

Lady Khadijah occupied the feelings and emotions of the Prophet (a.s.) and had a very .high position near him. He loved her too much and was loyal to her

Aa'ishah, the Prophet's wife, said, 'The Prophet, when going out of home, often mentioned Khadijah (after her death) and praised her. Once, he mentioned her, but I became jealous and said, 'She was but an old woman that Allah has given you in place of '.her better than her

The Prophet (a.s.) became angry until his forelock shook because of anger, and then he said, 'No, by Allah, Allah has not given me in place of her better than her. She believed in me when people disbelieved, comforted me with her money when people denied me, and Allah had granted me offspring from her where He had not granted me from other [wives.'[۱۵

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Once, Halah, Khadijah's sister, came to Medina and visited the Prophet's house. When the Prophet (a.s.) heard her voice, which was like the voice of Khadijah, in the yard of the ...'house, he said, 'O my Lord, she is Halah bint Khuwaylid

Aa'isha could not control herself and she said, 'What do you remember from an old woman from the old women of Quraysh?... She died since long, and Allah has given you in [place of her better than her.'[۱۶

The Prophet (a.s.) became angry and he shouted at Aa'isha, 'No, by Allah, Allah has not given me better than her. She believed in me when people disbelieved, believed me when people accused me of lying, comforted me with her wealth when people denied me, and Allah granted me offspring from her when he did not granted me from wives other than [her.'[۱۷

When the Prophet (a.s.) slaughtered a sheep, he said (to servants), 'Take (some meat) to '!the friends of Khadijah

?'Once, Aa'isha said to him, 'Why do you do that

[He said, 'I do like her beloveds.'[۱۸

In another tradition, it was narrated that the Prophet (a.s.) had said, 'I have been granted [her love.'[۱۹

Envy overcame Aa'isha when she often heard the Prophet (a.s.) praising Khadijah. She said, 'I did never envy a woman like I did to Khadijah. The messenger of Allah (a.s.) did not [marry me except after her death.'[۲۰

The soul of Khadijah was with the Prophet (a.s.) whenever he went. His soul was full of .her love. He often and always remembered her and prayed Allah to have mercy on her

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The gifts of Allah on her

Allah the Almighty had endowed Khadijah with gifts that no any other one of the Prophet's wives had been endowed with. From the great gifts of Allah to her was that Allah had made her the mother of the best woman Allah had ever created in the earth since the beginning of the creation until the Day of Resurrection; Fatima (a.s.) the principal of the women of the worlds, and made her the grandmother of the two grandson of the Prophet (a.s.), two infallible imams, and two masters of the youth of Paradise; Imam al-Hasan and Imam al-Husayn (peace be on them), and the grandmother of Lady Zaynab, the first wronged and oppressed woman in Islam. Allah had made Khadijah the grandmother of the infallible imams who were his authorities on His people. These heavenly gifts that Khadijah had been endowed with had not been given to .any woman other than her at all

To the Paradise

Diseases attacked the Mother of Believers Khadijah and death approached her soon. In the last moments of her life, she felt pain whenever she looked at her only daughter Fatima az-Zahra' (a.s.) who was a young child then. She looked at Fatima (a.s) with pain .and sigh. She recommended the Prophet (a.s.) to take much care of her

It was not long until Khadijah left to the better world and her pure soul rose towards its [Creator surrounded by angels and received by the prophets with takbir and tahlil.[۲۱

The Prophet (a.s.) was afflicted by the great loss of Khadijah who filled his life with satisfaction and tranquility, and relieved him from the persecution of the oppressors of .Quraysh. He was very sad when she died

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Anyhow, he washed, enshrouded, and offered the prayer on her. He dug a grave for her and buried her in it.[۲۲] The loss of Khadijah caused the Prophet (a.s.) a great sorrow until he called that year where also his uncle Abu Talib died in it "the year of sorrow".

Death took Khadijah, who was the most loyal to the Prophet (a.s.), the most loving, and the best supporter to him and to his mission.

Khadijah left her daughter Fatima (a.s), who was a young child yet, overcome by grief and sorrow. Fatima (a.s) lost her kind, loving mother since her early years, and then she took the role of her mother toward her father (a.s.) who still faced the harms and aggressions of Quraysh. Fatima (a.s) comforted the loneliness of her father after her mother, relieved his sufferings, and served him with her love and kindness until she was called "the mother of her father".

Footnote

[۱] Uyoon al-Athar, vol.۱ p.۵۷. At-Tabari in his Tareekh, vol.۲ p.۱۲۶, mentioned that Khadijah had suggested to the Prophet (a.s.) to go to Sham trading with her money.

[۲] Sharh Nahjol Balaghah by ibn Abil Hadid, vol.۳ p.۳۱۶.

[۳] As-Seera an-Nabawiyyah by ibn Hisham, vol.۱ p.۲۵۳.

[۴] Tareekh at-Tabari, vol.۱ p.۲۰۵.

[۵] Tareekh at-Tabari, vol.۲ p.۲۰۶, as-Seera an-Nabawiyyah, vol.۱ p.۲۵۴.

[۶] Encyclopedia of Ameerul Mo'minin Imam Ali, vol.۱ p.۸۰, as-Seera an-Nabawiyyah, vol.۱ p.۲۵۴.

[۷] Imta' al-Asma', vol.۱ p.۱۶.

[۸] Sahih of at-Tarmithi, vol.۲ p.۳۰۱, Tabaqat ibn Sa'd, vol.۳ p.۲۱, Kanzol Ummal, vol.۶ p.۴۰۰.

[۹] Tahthib al-Kamal, vol.۲۰ p.۴۸۲.

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Khasa’iss an-Nassa’iy, ٣, Musnad of Ahmed bin Hanbal, vol.١ p.٣٠٩, Tabaqat ibn Sa’d, [١٠]
.vol.٨ p.١۴

.Majma’ az-Zawa’id by al-Haythami, vol.٩ p.٢٢٢, Kanzol Ummal, vol.٧ p.۵۶ [١١]

.Al-Isabah, vol.۴ p.٢٧٣, al-Istee’ab, vol.۶ p.٢٧۵ [١٢]

Al-Isabah, vol.۴ p.٢٧۴ quoted from Sahih of Muslim, vol.٢ chap. of “the Virtues of [١٣]
.Khadijah” and from Mustadrak al-Hakim, vol.٣ p.١٨۶, and others

.Musnad of Ahmad bin Hanbal, vol.٣ p.١٩٧, Sahih al-Bukhari, vol.۵ p.۴٨ [١۴]

.Fatima wel Mufadhdhalat min an-Nisa’ (Fatima and the preferred women), p.۶۶ [١۵]

.Sahih of Muslim, vol.٧ p.١٣۴ [١۶]

.Al-Istee’ab, vol.۴ p.١٨٢ [١٧]

.Ibid [١٨]

.Sahih of Muslim, vol.٧ p.١٣۴, al-Isabah, vol.٨ p.۶٣ [١٩]

.Al-Isabah, vol.٨ p.۶٢ [٢٠]

Takbir is saying “allahhu akbar; Allah is great”, and tahlil is saying “la ilaha illallah; [٢١]
.“there is no god but Allah

.Ad-Durr al-Manthur, p.١٨٠ [٢٢]

Fatima’s Birth and Upbringing

Fatima’s Birth and Upbringing

The Prophet (a.s.) eagerly received the birth of Pure Fatima (a.s). He perceived from behind the unseen that his newborn daughter would have a very high position in the earth and in the heaven, that she would be unequaled in purity, chastity, faith, and behavior from among all the women of the earth, and that his pure progeny would be from her. He was very delighted for the coming of this pure child, and was sincere in his love to her .since her birth until his last breath

When the Prophet (a.s.) was informed that Khadijah (may Allah be pleased with her) gave birth to Fatima (a.s), he went home quickly. He took his newborn daughter, kissed her, .recited the azan in her right ear, and recited the eqama in her left ear

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The first voice Fatima (a.s) heard was the voice of her father, the messenger of Allah, and the first words she heard were "Allah is great" and "there is no god but Allah". Gabriel came down to the Prophet (a.s.) bringing the greetings of Allah the Almighty to him and to [his blessed newborn child.[۱

Historians say that Fatima (a.s) had been created from the fruits of the Paradise. On the night of the Prophet's ascension to the Heavens, Allah had fed Prophet Muhammad (a.s.) [with the fruits of the Paradise and Fatima (a.s) was originated from those fruits.[۲

Date of her birth

:Historians were different about the date of Fatima's birth. Here are some of their sayings

She was born five years after the prophethood of her father and three years after his .۱ [ascension to the Heaven on the twentieth of Jumada al-Aakhirah,[۳] and it was Friday.[۴

[She was born one year after the prophethood of her father.[۵ .۲

[She was born five years before the prophethood. This saying is odd and ignored.[۶ .۳

Some books of history mentioned that Fatima (a.s) had been born before the .۴ [prophethood of her father but without mentioning the year and the month of her birth.[۷

There are other sayings about her birth, but the true saying is the first one mentioned .above that determines her old to be eighteen years

Place of her birth

Fatima (a.s) was born in Mecca in the house of Khadijah. The house was near the Lane of .Perfumers, and now it is a mosque

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Her name

The Prophet (a.s.) named his newborn daughter as Fatima. It was like the name of Imam Ali's mother. It is related to the Ahlul Bayt (a.s.) that once, Imam Ali (a.s.) asked the ?'Prophet (a.s.), 'O messenger of Allah, why did you name Fatima[۸] so

[The Prophet (a.s.) said, 'Because she and her followers are weaned from Fire.'[۹

Her epithets

Fatima the principal of the women of the worlds was attributed with many epithets :expressing the high qualities she had. The following are some of those epithets

As-Siddeeqah .۱

It means the truthful woman. She was the most truthful woman in the world of Islam and .other than Islam

Al-Mubarakah .۲

.It means the blessed woman. Allah had blessed her and all her progeny in the earth

At-Tahirah .۳

It means the pure woman. She was the purest one among all the women of the world. Allah had endowed her with this favor by saying, (Allah only desires to keep away the uncleanness from you, O people of the House, and to purify you a (thorough) purifying. .(۳۳:۳۳) All commentators say this verse had been revealed about the Ahlul Bayt (a.s

Az-Zakiyyah .۴

.It means the chaste, innocent woman

Ar-Radhiyah .۵

It means the satisfied woman. She was satisfied with the simple life of asceticism Allah .had willed for her in the worldly life

It was narrated from Imam as-Sadiq (a.s.) his saying, 'Once, the messenger of Allah (a.s.)

came to Fatima (a.s) and found her wearing a garment of camel-hair while milling with her hands and suckling her child. The Prophet's eyes shed tears when he saw her in that case. He said to her, 'O my daughter, suffer the bitterness of this life for the sake of the sweetness of the afterlife; for Allah has revealed to me, (And soon will your Lord give you so that you shall be well pleased. ۹۳:۵). She said, 'O messenger of Allah, praise be to Allah for His gifts, and thanks be to Him for His blessings.'[۱۰]

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Al-Muhaddathah .۶

The talked to; because the angels talked with her as they talked with Virgin Mary. Allah says, (When the angels said: O Maryam, surely Allah gives you good news with a Word .(from Him. ۳:۴۵

Al-Batool .۷

She was called so, because she was devoted to Allah and because she had no equal in her virtues among all women. Once, Ahmed bin Yahya was asked about the reason why Fatima (a.s.) was called al-Batool and he said, 'because she was incomparable in her chastity, virtues, religiousness, and lineage. It was also said that she was called so because she had devoted herself to Allah the Almighty and turned her back to the worldly [life.'[۱۱

'Az-Zahra .۸

Shining; she was called so because her great faith and high morals were shining. Imam as-Sadiq (a.s.) was asked why she was called so and he said, 'When she stood in her mihrab (for worshipping), her light shone for the inhabitants of the Heaven as stars shone [for the inhabitants of the earth.'[۱۲

Al-Jami' al-Azhar in Cairo was built by the Fatimids and called so by them after the name .of Fatima az-Zahra' to be blessed and honored

Her surnames

:Fatima (a.s) had several surnames. Here are some of them

Umm[۱۳] Abeeha .۱

The mother of her father: she was called so (by her father) because she was too kind and [loving to her father the messenger of Allah (a.s.).[۱۴

From the examples of her kindness and great love to her father was that once, he came back to Medina from one of the battles, and came to Fatima's house first before his wives as usual. Fatima (a.s.) received him, and began kissing him on the face and the eyes, and

?‘crying. The Prophet (a.s.) asked her, ‘Why are you crying

p: ٣٠

'.She said, 'I see that you have turned pale

The Prophet (a.s.) calmed her down and said, 'O Fatima, Allah the Almighty has delegated your father with a mission that no house on the face of the earth remains until it is [entered into it with glory or with meanness. It will reach wherever night reaches.'[۱۵

With glory" is for those who believe in him, and "with meanness" is for those who deny" .his mission and fight him

She highly revered her father. She addressed him by saying "O messenger of Allah" especially after the revelation of this verse (Make not the calling of the messenger among .(you as your calling one another. ۲۴:۶۳

That was difficult for the Prophet (a.s.) who said to her, 'O Fatima, it (the verse) was not revealed about you, nor your family, nor your progeny. You are from me and I am from you. It was revealed about the harsh and rude people of Quraysh; the people of lavishness and haughtiness. You say: O father! It is more refreshing to the heart, and [more satisfactory to the Lord.'[۱۶

Fatima (a.s) was the most beloved one to her father from among all his family, and she was the kindest to him. When he left to the better world, she was terribly affected and .after a short time she joined him in the Paradise

Umm al-Hasanayn .۲

The mother of al-Hasan and al-Husayn, the Prophet's two grandsons and the masters of the youth of the Paradise

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Umm al-Hasan .۳

.Al-Hasan (a.s.) was her eldest son

Umm al-Husayn .۴

Al-Husayn (a.s.) was her second son, the reviver of Islam, the savior of Muslims, and the .head of the free in the world

Her upbringing

Fatima (a.s) was brought up by her father, the master of all creation. He fed her with his talents and mentality. He taught her the Qur'an and all things about the verses of verdicts, the causes of the revelation of verses, and other things concerning the Qur'an. He educated her the rulings of the Sharia, the nobilities of character, and high morals and principles. He upbrought her on the sincere faith in Allah, the Creator of the universe, and .Giver of life

From the Prophet's educational programs to Fatima

From the programs of the Islamic education that the Prophet (a.s.) offered to his Fatima, :the principal of the women of the worlds, was that he recommended her of the following

.He, whose neighbor is not safe from his harms, is not from the believers"

.He, who believes in Allah and in the afterlife, should not harm his neighbor

.He, who believes in Allah and in the afterlife, should say good or, otherwise, keep silent

Allah loves a good, patient, abstinent one, and hates an indecent, stingy, importunate .one

Coyness is from faith, and faith is in the Paradise. Indecency is from obscenity, and [obscenity is in the Fire..."[۱۷

.In this way, the Prophet (a.s.) fed his daughter Fatima (a.s) with the high ideals and values

Asma' bint Umays said, 'Once, I was with Fatima when the messenger of Allah (a.s.) came to her and saw a gold necklace on her neck that Imam Ali (a.s.) had brought for her from his own money. The messenger of Allah (a.s.) said to her, 'Let people not deceive you by 'saying: the daughter of Muhammad, while you put on wears of tyrants!

Fatima (a.s) took off the necklace soon. She sold it and bought with its price a slave, and then she freed the slave. The Prophet (a.s.) was pleased with that and he thanked her daughter for her doing.'[۱۸]

Prophet Muhammad (a.s.) had educated his daughter to be ascetic in this life and not to .care for its pleasures

Once another, the Prophet (a.s.) visited Fatima (a.s) and saw a necklace on her neck. He turned his face away from her. She, soon, took the necklace off and gave it to him. He said '.to her, 'And you are from me Fatima

A beggar knocked the door, and the Prophet (a.s.) gave him the necklace and then said, 'The wrath of Allah is great on whoever sheds my blood and harms me by harming my progeny.'[۱۹]

Some du'as from the Prophet to Fatima

In educating his dear daughter, the Prophet (a.s.) taught Fatima (a.s) some du'as that would serve her in the worldly life and in the afterlife and take her closer to Allah. Here :are some of those du'as

,O Allah, the Most Glorious, Mentioned One, and the Most Olden in glory and might"

p: ۳۳

O Allah, the Merciful to everyone asking for mercy, and the Shelter of everyone resorting ,to You

,O Allah, the Merciful to every sad one complaining of his grief and sorrow to You

,O Allah, the best of those who are asked for favor, and the Most Secretive in giving

,O Allah, Whom the angels, who are flaming with light, are afraid of

I ask You by the attributes by which the carriers of Your Throne calls upon You, and those around Your Throne by Your Light glorify You for fear of Your punishment, and by the attributes by which Gabriel, Michael, and Israfel call upon You to respond to me, relieve .my grief, and cover my sins

O You Who orders by the cry His creation and they soon will be resurrected on the Land of Resurrection, I ask You by that attribute by which You give life to the bones when they .are rotten to give life to my heart, expand my bosom, and set aright my affairs

O You Who have singled only Yourself for everlasting, and created for Your creation death and life, O You Whose doing is just by a saying, and Whose saying is a command, and Whose command is applied to whatever You will, I ask You by the attribute by which Your friend (Abraham) asked You when he was thrown into fire and You responded to him (and said, (O fire, be coolness and peace for Abraham! ۲۱:۶۹

and by the attribute by which Moses prayed You from the blessed side of the mountain ,and You responded to his prayer

p: ۳۴

and by the attribute by which You removed the distress from Ayyoob (Job), and accepted the repentance of Dawud (David), and subjugated for Solomon the wind blowing by his ,order and the devils, and taught him the language of birds

and by the attribute by which You granted to Zachariah Yahya (John), and created Jesus ,from the Holy Spirit with no father

,and by the attribute by which You created the Throne and Sovereignty

,and by the attribute by which You created the angels

,and by the attribute by which You created man and the jinn

,and by the attribute by which You created all the creation and everything You willed

,and by the attribute by which You had power over everything

[I ask You by these attributes to fulfill my request and satisfy my needs."[۲۰

:From the other du'as that the Prophet (a.s.) taught to Fatima (a.s.) is this one

O You the knowing of the unseen and the hidden secrets, the Obeyed, the Knower, O" Allah, O Allah, O Allah, the Defeater of the parties for Muhammad, the Planner against the Pharaoh for Moses, the Saver of Jesus from the hands of the unjust, the Rescuer of Noah's people from the drowning, the Merciful to Your servant Ya'qub (Jacob), the Reliever of Ayyoob's distress, the Saver of Thinnoon (Jonah) from the darkness, the Doer of every good, the Guide to every good, the leader to every good, the Enjoiner on every good, the Creator of good, the Qualified for good, You are Allah; I have come to You for what You have known and You are the Knower of the unseen, I ask You to have blessing [on Muhammad and the progeny of Muhammad."[۲۱

p: ۳۵

Imam Ali (a.s.) said that one day Fatima (a.s.) complained to the messenger of Allah (a.s.) ,of insomnia and he asked her to pray Allah by saying

O You the Satisfier of hungry stomachs, the Clothing of naked bodies, the Calmer of" beating veins, the putting to sleep the sleepless eyes, calm my beating veins and permit [to my eye a soon sleep."[۲۲

:He also taught her a du'a that is recited when coming in a mosque

"!O Allah, forgive me my sins and open to me the doors of Your mercy"

:A du'a that is recited when coming out of a mosque

[O Allah, forgive me my sins and open to me the doors of Your favor!"[۲۳"

(.Her similarity to the Prophet (a.s

Fatima (a.s.) was similar to her father in figure, morals, high personality, and other qualities. Jabir bin Abdullah al-Ansary said, 'Whenever I saw Fatima walk, I remembered [the messenger of Allah (a.s.). She inclined to the right one time and to the left another.'[۲۴

Aa'isha said, 'I have not seen anyone more similar to the messenger of Allah (a.s.) in straightness, guidance, and talking in his sitting and standing than Fatima his daughter. When she came to the messenger of Allah (a.s.), he got up, kissed her, and seated her in his place. When the messenger of Allah (a.s.) came to her, she got up, kissed him, and [seated him in her place.'[۲۵

She was like her father not only in his figure and expressions but in all his features by ,(which he was distinguished from all prophets. Some poet says about Fatima (a.s

p: ۳۶

,She is a second Ahmed[۲۶] and the Ahmed of her time

,she is the element of monotheism

,she is the niche of the light of Allah the Almighty

.she is an olive-tree whose blessings include all mankind

Fatima; the principal of women

Once, Fatima (a.s) was ill. The Prophet (a.s.) and Imran bin Hussayn came to visit her. At the door, the Prophet (a.s.) greeted her and said, 'May I come in and the one who is with ?'me

She said, 'Yes, you and the one with you…O father, by Allah I have nothing on except an '.aba

The Prophet (a.s.) asked her to cover herself with the aba and he gave her a wrap to veil ?'her head. Then he came in and asked her, 'How do you feel my daughter

'.She said, 'I feel ill, and what increases my pain is that I have nothing to eat

The Prophet (a.s.) said to her, 'Are you not satisfied that you are the principal of the ?'women of the worlds

?'She said, 'O father, what about Mary

The Prophet (a.s.) said, 'She is the principal of the women of her world, and you are the [principal of the women of your world.'[۲۷

Once another, Fatima (a.s) was ill. The Prophet (a.s.) and some of his companions came to visit her. At Fatima's door, the Prophet (a.s.) ordered her to veil herself. She said, 'I have '.nothing on but an aba

.The Prophet (a.s.) threw his garment to her to cover herself with

p: ۳۷

Then, the Prophet (a.s.) and his companions came in, asked her about her condition, and .she said she was going to be well

They left while being astonished at the simple life Fatima (a.s) lived and the simple furniture she had in her house. They said, 'O God! The daughter of our prophet lives such '!a life

The Prophet (a.s.) said to them, 'She is the principal of women on the Day of [Resurrection.'[۲۸

Fatima (a.s) was so ascetic in the worldly life. She had turned away from all pleasure of this life, and turned devotedly to Allah the Almighty. The Prophet (a.s.) loved her too much [to an extent that he said to her, 'May my father and mother be sacrificed for you.'[۲۹

Footnote

Mizan al-I'tidal, vol.۴ p.۷۲, Lisan al-Mizan, vol.۳ p.۳۶۷, where it is mentioned that ibn [۱] Abbas had said, 'When Fatima was born, the Prophet (a.s.) named her as al-Mansurah. Gabriel came to the Prophet (a.s.) and said to him, 'Allah sends you His greeting and sends '.your newborn daughter His greeting

.Mustadrak al-Hakim, vol.۱ p.۱۵۶, Tareekh Baghdad, vol.۵ p.۸۷, Mizan al-I'tidal, vol.۲۷ p.۹۷ [۲]

A'lam al-Wara, p.۱۴۸, Jami' al-Usool, vol.۱۲ p.۹-۱۰, Nisa' an-Nabiy wa Awladuh (wives [۳] and children of the Prophet), p.۸۹, Ma'sat (tragedy of) az-Zahra' by Sayyid Ja'far Murtadha al-Aamily, vol.۱ p.۳۷, Bihar al-Anwar, vol.۴۳ p.۶, Usool al-Kafi, vol.۱ p.۴۵۸, Safwat .as-Safwah, vol.۱ p.۱۴۸

.Al-Kawthar fee Ahwal Fatima, vol.۱ p.۳۰۹ [۴]

.Nisa' an-Nabiy wa Awladuh, p.۹۰ [۵]

.Ma'sat az-Zahra', vol.۱ p.۳۶ [۶]

p: ۳۸

.Al-Isabah, vol.۸ p.۵۴ [۷]

."Fatima means "a weaned child [۸]

Nisa' an-Nabiy wa Awladuh, p.۹۱. In Thakha'ir al-Uqba,p.۲۶, it is mentioned that Imam [۹] Ali Asked, 'O messenger of Allah, why did you name Fatima so?' The Prophet (a.s.) said, 'Allah the Almighty will wean her and her progeny from Fire on the Day of Resurrection.' The same has been mentioned in Kanzol Ummal, vol.۶ p.۲۱۹ and Faydh al-Qadeer, vol.۱ .p.۱۶۸

.s[۱۰] Az-Zahra' Sayyidaton Nisa', vol.۱ p.۳۰

.Lisan al-Arab, vol.۱۶ p.۴۳, an-Nihayah fee Gharib al-Hadith, vol. ۱ p.۹۴ [۱۱]

.Nisa' an-Nabiy wa Awladuh, p.۹۲ [۱۲]

"Umm means "mother of [۱۳]

.Al-Istee'ab, vol.۲ p.۷۵۲, Usd al-Ghabah, vol.۵ p.۵۲۰ [۱۴]

Hilyat al-Awliya', vol.۲ p.۳۰, and somehow like it in Kanzol Ummal, vol.۱ p.۷۷, and [۱۵] .Majma' az-Zawa'id, vol.۸ p.۲۶۲

.Bihar al-Anwar, vol.۴۳ p.۳۳ [۱۶]

.Dala'il al-Imamah, p.۶۶ [۱۷]

.Know that I am Fatima, vol.۹ p.۵۵۷ [۱۸]

.Kashful Ghummah, vol.۱ p.۴۷۱ [۱۹]

.Muhaj ad-Da'awaat, p. ۲۰۷ [۲۰]

.Bihar al-Anwar, vol. ۸۸ p. ۳۷۰ [۲۱]

.Falah as-Sa'il, p. ۳۸۴ [۲۲]

.Know that I am Fatima, vol.۹ p.۵۹۴ [۲۳]

.Bihar al-Anwar, vol.۴۳ p.۷ [۲۴]

[۲۵] Thakha'ir al-Uqba, p.۴۰, al-Istee'ab, vol.۴ p.۴۵۰, Sunan of at-Tarmithi, vol.۵ p.۳۶۱, Sunan of Abu Dawud, vol.۲ p.۵۲۲, Mustadrak al-Hakim, vol.۴ p.۲۷۲, al-Adab al-Mufrad, p.۱۳۶.

[۲۶] Another name of Prophet Muhammad (a.s.).

[۲۷] Hilyat al-Awliya', vol.۲ p.۴۲, Mushkil al-Aathar, vol.۱ p.۵۰, Thakha'ir al-Uqba, p.۴۳.

[۲۸] Hilyat al-Awliya', vol.۲ p.۴۲.

[۲۹] Mustadrak as-Sahihayn, vol.۳ p.۱۵۶.

Fatima's Characteristics

Fatima's Characteristics

Fatima az-Zahra' (a.s.) was different from all women in her high qualities and noble characteristics that took her to the highest rank of virtue and perfection. She was an example of her father's morals and mentality. She resembled him in his deep faith in Allah the Almighty, asceticism, and refraining from pleasures of this life. Here, we talk about some of Fatima's characteristics:

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Infallibility

Fatima (a.s) was infallible, and this is an indisputable fact. Allah had purified her from every sin and every defect, and endowed her with all virtues to make her an example for all the women of the world. She was an ideal example in faith, worship, chastity, purity, .charity, and kindness to the poor and the deprived

Proofs on her infallibility

The verse of purification; Allah has said, (Allah only desires to keep away the . ۱ uncleanness from you, O people of the House, and to purify you a (thorough) purifying. .(۳۳:۳۳

The People of the House (the Ahlul Bayt) were Ali, Fatima, al-Hasan, and al-Husayn [(a.s.).[۱

The verse clearly proves the infallibility and purity of these persons from every sin and vices. Allah had chosen these people to be examples for His people and guides to His obedience and pleasedness. It is impossible for Allah to give sinners or guilty people this .gift

Infallibility, in its concept, definitely would not be far from the Ahlul Bayt (a.s.) who were the centers of knowledge and wisdom in Islam. For forty years, I have researched and written books on them, but I could find a slip neither in their sayings nor in their doings. Even their enemies, who were full of grudge against them, did not mention any fault or .any bit of deviation about them

Imam Ali (a.s.) says, 'By Allah, if I am given the seven districts with all that under their skies to disobey Allah in a bran of a grain of barley that I deprive it of a mouth of a locust, I '.will never do

p: ۴۰

This far extent of piety in the imams is the very infallibility that the Shia believe to be in their imams. Anyhow, Fatima (a.s) was one of the fourteen infallible members of the Ahlul .(.Bayt (a.s

The Prophet (a.s.) made all his nation, through his repeated sayings, know that Fatima .۲ (a.s) was a part from him, and that whatever pleased her would please him and whatever displeased her would displease him. That she was a part from the Prophet (a.s.) means .that she was infallible since the Prophet (a.s.) was infallible

The true traditions that were transmitted from the Prophet (a.s.) confirmed that Allah .۳ would be pleased for the pleasure of Fatima (a.s) and would be displeased for her displeasure. These traditions mean that Fatima (a.s) had reached a degree of faith and piety that would take her to the same rank of the infallible prophets who sincerely obeyed .Allah and knew Him as He was

The Prophet (a.s.) compared his progeny to the Book of Allah as in the mutawatir .۴ (successive) tradition of "ath-Thaqalayn", and since the Book of Allah is infallible from any falseness, so are the Ahlul Bayt (a.s.); otherwise, the Prophet (a.s.) would not compare them to the Book of Allah. Fatima (a.s) was at the head of the pure progeny of the Prophet (a.s.) and was the mother of all the infallible imams (except Imam Ali) whom Allah had .purified from all uncleanness

Charity to the poor

Fatima (a.s) was charitable and too kind to the poor and the deprived. She, her husband, and her two sons were meant by these Qur'anic verses, (And they give food out of love for Him to the poor, the orphan, and the captive. We only feed you for Allah's sake; we .(desire from you neither reward nor thanks. ۷۶:۸-۹

p: ۴۱

Fatima (a.s) milled wheat and barley for her poor neighbors who were unable to do that. .She carried water to her weak neighbors who could not get water

On the night of her wedding, Fatima (a.s) had a new dress on. When she knew that a young woman from the Ansar[۲] could not find a dress to put on, she took off the dress of her wedding and gave it to that young woman. Fatima (a.s) turned away from every material pleasure and preferred the satisfaction of Allah to everything. Jabir bin Abdullah ,al-Ansari said

Once, the messenger of Allah (a.s.) led us in offering the Asr (afternoon) Prayer, and' when he offered the nafila (a supererogatory prayer), he sat in the qibla and people sat around him. A very old man came complaining of hunger and saying, 'O prophet of Allah, I '!am hungry. Feed me! And I am naked (have no clothes). Clothe me

The Prophet (a.s.) asked the old man to go to the house of his (the Prophet) daughter Fatima (a.s). The old nomad man went to Fatima's house and from behind the door he greeted her and said, 'O daughter of Muhammad, I am naked and hungry. Would you ?'please comfort me, may Allah have mercy on you

Fatima (a.s) herself was in neediness, and she found nothing to give to the man except a sheepskin that her sons al-Hasan and al-Husayn slept on. The old man did not like it and he gave it back to her. Then, Fatima (a.s) took a necklace, which was a present from her .cousin Fatima bint Hamza bin Abdul Muttalib, off her neck and gave it to the man

p: ۴۲

The old man took the necklace and went back to the Prophet (a.s.) saying to him, 'Fatima gave me this necklace and said to me, 'Sell it! May Allah recompense you with good for it.'

The Prophet (a.s.) cried and said, 'And how does Allah not recompense you with good for it while the daughter of Muhammad, the principal of the daughters of Adam, has given it to you?'

Ammar bin Yasir asked the Prophet (a.s.), 'O messenger of Allah, do you permit me to buy this necklace?'

The Prophet (a.s.) said, 'Buy it, Ammar! If the human beings and the jinn participate in it, Allah will not punish them with Fire.'

Ammar said, 'O Sheikh (old man), how much is the necklace?'

The old man said, 'I sell it for a meal of bread and meat, a Yemeni garment that I cover my private parts and offer prayer for my Lord with, and a dinar that takes me to my family.'

Ammar said to him, 'I give you twenty dinars, two hundred dirhams, a Yemeni garment, my camel to take you to your family, and a meal of wheat bread and meat.'

The old man said, 'O man, how generous you are!' He left delightedly saying, 'O Allah, there is no god but You. O Allah, give Fatima what no eye has ever seen and no ear has ever heard of.'

Ammar perfumed the necklace with musk, enveloped it in Yemeni garment, and gave it one of his slaves saying to him, 'Take this necklace to the messenger of Allah (a.s.) and you will be his.'

p: ۴۳

When the slave took the necklace to the Prophet (a.s.), the Prophet (a.s.) asked him to take it to Fatima (a.s) who took it and set the slave free. The slave smiled. Fatima (a.s) ,asked him what made him smile and he said

What made me smile was the great blessing of this necklace. It satiated a hungry one,' clothed a naked one, made a poor one rich, freed a slave, and then returned to its [owner.'[۳

Asceticism

Fatima (a.s) led an ascetical life, and lived in satisfaction away from the worldly pleasures like her father the Prophet (a.s.) and her husband Imam Ali (a.s.) who had divorced this .world and been abstinent from its pleasures

When these verses (And surely Hell is the promised place of them all. It has seven gates; for every gate there shall be a separate party of them. ۱۵,۴۳-۴۴) were revealed to the Prophet (a.s.), he cried too much and his companions cried for his crying though they did not know why he cried. One of the companions went to Fatima (a.s) who was milling barley and reciting, (and whatever is with Allah is better and more lasting. ۲۸:۶۰). He greeted and told her about the crying of her father. She wrapped herself with a ragged cloak that was sewed with palm-tree leaves and went to the meeting of her father. When Salman saw her, he said, 'How sorrowful! The daughters of Caesar and Khosrau are in '.sarcenet while the daughter of the messenger of Allah wears a ragged wool cloak

p: ۴۴

Fatima (a.s) came to the Prophet (a.s.) and told him what Salman said, and then she said, 'By Him Who has sent you with the truth, I and Ali since five years have nothing but a sheepskin. We give food on it to our camel in the day and in the night we sleep on it, and our pillow is from leather filled with palm-tree fibers.' Then she asked her father about the reason of his crying and he told her about the revelation of those verses. She said, [Woe and woe unto whoever enters Fire.'[۴

Anas bin Malik said, 'Once, Fatima came to the Prophet (a.s.) and said, 'O messenger of Allah, I and ibn Abi Talib (Imam Ali) have no bed except a sheepskin. We sleep on it, and '.give food to our camel on it in the day

The Prophet (a.s.) said to her, 'My daughter, be patient! Moses son of Imran lived with his [wife for ten years and she had no bed except an aba.'[۵

Jabir bin Abdullah al-Ansari said, 'Once, the Prophet (a.s.) saw his daughter Fatima in a ragged garment while milling with her hand and suckling her child. His eyes shed tears and he said, 'O my daughter, bear the bitterness of this life for the sake of the sweetness ...'of the afterlife

She declared her satisfaction by saying, 'Praise be to Allah for His favors and thanks to [Him for His blessings...'[۶

Fatima (a.s) lived a very simple life with no pleasures or any kind of luxury. In her conducts, she showed the real picture of Islam and gave Muslim woman lessons of .satisfaction with what Allah had determined for man

p: ۴۵

Fatima (a.s) abstained from all desires of life in food, clothes, and others and she turned .sincerely to Allah and preferred pleasing Him to everything else

Chastity and veiling

.Fatima (a.s) was the highest example in chastity, honor, and veiling for all Muslim women

Imam Ali (a.s.) said, 'Once, a blind man asked permission to visit Fatima (a.s), but she asked him to stay behind a screen. The messenger of Allah (a.s.) asked Fatima (a.s), 'Why ?'did you screen him though he is blind and could not see you

'.She said, 'He could not see me, but I could see him

[The Prophet (a.s.) said, 'I witness that you are a part from me.'[۷

?'Once, Imam Ali (a.s.) asked Fatima (a.s), 'When is woman closer to her Lord

...'She said, 'When she keeps to her house

Imam Ali (a.s.) offered her answer to the Prophet (a.s.) who said, 'She is true. Fatima is a [part from me.'[۸

Veil is beauty and honor for woman. Whenever woman adorns herself with chastity, she will be in a highest position and most honorable rank besides gaining admiration of the all. But if woman is unveiled and unchaste, she will be worthless in the society and no one will appreciate her. The veil and chastity of Fatima (a.s) is a high example that every woman .who wants to live regardable and honorable in the society

Deep faith

Definitely, no one can suspect the unequaled faith and worship of Fatima (a.s). She spent .most of her days and nights in worshipping

p: ۴۶

Imam al-Hasan (a.s.) said, 'Some night, I saw my mother Fatima (a.s) in her mihrab bow and prostrate (offer prayers) until the light of morning appeared. I heard her praying Allah for the believing men and the believing women and mentioning them by the name. She prayed Allah for them too much, but without praying for herself. I said to her, 'Why do you ?'not pray Allah for yourself mother

[She said, 'O my son, the neighbor (first) and then the house…'[۹

Al-Hasan al-Basri said about Fatima (a.s), 'No one in the umma worshipped Allah more [than Fatima (a.s). She offered prayers in the night until her feet swelled.'[۱۰

It was transmitted from Fatima (a.s) her saying, 'Whoever raises his true worship to Allah, [Allah will send down to him the best of his benefit.'[۱۱

Fatima (a.s) assigned the last hours of the day of Fridays for Allah the Almighty. In the last ten days of Ramadan, Fatima (a.s) spent all the night in worshipping and supplicating, and she encouraged all those in her house to spend the night in worshipping and supplicating. [Her feet swelled because of her long standing before Allah the Almighty.[۱۲

Devotedness

Devotedness

Fatima (a.s) devoted herself to Allah and resorted to Him totally in all of her affairs. This .was clear in her du'as

Her du'a on turning to Allah

,Fatima (a.s) often supplicated Allah with this du'a

O Allah, by Your knowing of the unseen and Your power over the creation, make me live " if You know that life is better to me, and make me die if You know that death is better to .me

p: ۴۷

O Allah, I ask You for loyalty, and for the fear of You in pleasure and in anger, and for .economy in wealth and poverty

O Allah, I ask You for incessant bliss, and ask You for ceaseless delight, and ask You for satisfaction with fate, and ask You for a good life after death, and ask You for the looking at Your Face, and the eagerness to Your meeting without a harming distress or a dark .sedition

O Allah, adorn us with adornment of faith, and make us guided and guides, O You the Lord [of the worlds!”[١٣

Her du’a on resorting to Allah

,She recited in this du’a

O Allah, make me satisfied with what You have given to me, honor me and give me good” health as long as You make me live, forgive me and have mercy on me when You make .me die

O Allah, do not afflict me with asking for what You have not determined for me, and .whatever You have determined for me make it easy and accessible

O Allah, reward my parents for me and whoever has done me a favor with the best of .reward

O Allah, take me to what You have created me for, do not make me busy with what You have already secured to me, do not punish me while I ask You to forgive me, and do not .deprive me while I beg You

O Allah, make me humble to myself, make Your standing great to me, and inspire me with Your obedience and the doing of what pleases You and avoiding what displeases You, O [You the most Merciful of the merciful.”[١۴

p: ۴٨

[Her du'a of tasbih[١۵

,Fatima (a.s) recited in this du'a

.Glory be to Him Who has shone with might and power"

.Glory be to Him Who has hidden in seven heavens that no eye can see

.Glory be to Him Who has lowered creatures with death and honored Himself with life

.Glory be to Him Who remains and everything else perishes

.Glory be to Him Who has chosen praise to Himself and accepted it

.Glory be to the Ever-living, the Omniscient

.Glory be to the Forbearing, the Honorable

.Glory be to the Most High, the Great

[Glory be to Allah and by His praise."[١۶

Her du'a on an important thing

:Fatima (a.s) supplicated Allah with du'a for relieving griefs and fulfilling needs

By Yaseen and the Wise Qur'an, and by Taha and the Great Qur'an, O You, Who is able to" fulfill all needs of requesters, Who know what is there inside conscience, O You Who cheer up the distressed, Who relieve the grieved, O You Who is merciful to the old, Who nourish infants, O You Who do not need expression, have blessings on Muhammad and [the progeny of Muhammad!"[١٧

Her du'a for making things easy

O Allah the Lord of the seven heavens and Lord of the Great Throne, our Lord and the" Lord of everything, the Revealer of the Torah, the Bible, and the Qur'an, the Splitter of .grains and stones, I seek Your protection from everything that You will pull down

You are the First that nothing was before You, and You are the Last that nothing will be after You. You are the Evident that there is nothing above You, and You are the Hidden [One that there is nothing below You. Pay for me the debt and save me from poverty!"[١٨

Her du'a for healing

In the name of Allah the Light, in the name of Allah the light of Light, in the name of Allah" a light on light, in the name of Allah Who is the Manager of affairs, in the name of Allah Who has created the light from the light, praise be to Allah Who has created the light from the light, and sent down the light on the mountain in a recorded Book, in a spread .parchment, in a determined measure, on a happy prophet

Praise be to Allah Who is with glory mentioned, with pride is known, for better or for worse is thanked, (O Allah) and have blessing on our master Muhammad and on his pure [progeny!"[١٩

Her du'a in morning and evening

O You the Ever-living, the Eternal, by Your mercy I ask for help; so help me and do not let " [me be deceived by my self for a twinkle of an eye at all, and repair all my affairs!"[٢٠

Her du'a at sleeping

Praise be to Allah the Sufficer, glory be to Allah the Highest. Allah is sufficient to me and" enough. What Allah wills he fulfils. Allah hears whoever calls upon Him. There is no escape from Allah, and no shelter beyond Allah. (Surely I rely on Allah, my Lord and your Lord; there is no living creature but He holds it by its forelock; surely my Lord is on the right path. ١١:۵۶). (Praise be to Allah, Who has not taken unto Himself a son, and Who has no partner in the Sovereignty, nor has He any protecting friend through dependence. And [magnify Him with all magnificence. ١٧:١١١)."[٢١

p: ۵٠

her du'as of the week days

Fatima (a.s) supplicated Allah on every day of the week with a special du'a. The following :are her du'as of the week days

Her du'a of Saturday

O Allah, open to us the treasures of Your mercy, and give us, O Allah, a mercy that You " torture us after it neither in this life nor in the afterlife, give us from Your wide favor a halal (lawful), good livelihood, do not make us in neediness, do not make us need other than You, make us more grateful to You, and make us more in need to You and satisfied .and abstinent with You than any other than You

O Allah, enrich us in this life. O Allah, we seek Your protection from turning Your face !away from us in a case where we look forward to You in it

O Allah, have blessing on Muhammad and the progeny of Muhammad, and give us what You like, and make it strength to us in what You like, O You the Most Merciful of the "!merciful

Her du'a on Sunday

O Allah, make the first of my this day prosperity, the middle of it, righteousness, and the" !last of it success

O Allah, have blessing on Muhammad and the progeny of Muhammad, and make us from those who turn to You and You receive them, and rely on You and You satisfy them, and ..."beg You and You are Merciful to them

p: ٥١

Her du'a on Monday

O Allah, I ask You for strength in worshipping You, insight in Your Book, and " .understanding in Your commands

O Allah, have blessing on Muhammad and the progeny of Muhammad, and do not make the Qur'an barren with us, the straight path crooked, and Muhammad (blessings of Allah "!be on him and on his progeny) averting from us

Her du'a on Tuesday

O Allah, make the inadvertence of people as a mention to us, and make their mention as" gratitude to us, and make the good we say by our tongues as a true intention in our .hearts

O Allah, Your forgiveness is greater than our sins, and Your mercy is more hopeful than .our deeds

O Allah, have blessing on Muhammad and the progeny of Muhammad, and lead us rightly ..."to the good deeds and right doings

Her du'a on Wednesday

O Allah, guard us by Your eye that does not sleep, by Your shelter that is beyond reach, " and by Your great attributes. O Allah, have blessing on Muhammad and his progeny, and keep for us what if other than You keeps, it will be lost, and cover for us what if other than You covers, it will be exposed, and make all that obedient to us, for You are the Hearing of ..."du'a, Near, Responder

Her du'a on Thursday

.O Allah, I ask You for guidance, piety, chastity, and the doing of what You like and please"

p: ٥٢

O Allah, I ask You from Your might for our weakness, from Your richness for our poverty, .and from Your patience and knowledge for our ignorance

O Allah, have blessing on Muhammad and the progeny of Muhammad, and assist us in thanking, mentioning, obeying, and worshipping You by Your mercy, O You the Most “.Merciful of the merciful

Her du’a on Friday

O Allah, make us the nearest of those who come near to You, the best of those who turn” .to You, and the most successful of those who ask and supplicate You

O Allah, make us from those who as if they see You until the Day of Resurrection when .they will meet You, and do not make us die except on Your satisfaction

O Allah, make us from those who are sincere to You in their deeds, and the most beloved .to You from among all Your people

O Allah, have blessing on Muhammad and the progeny of Muhammad, and forgive us with definite forgiveness that we do not commit an error after it, nor do we engage in a sin or .an offence

O Allah, bless Muhammad and the progeny of Muhammad with growing, continuous, pure, successive, recurrent blessing by Your mercy, O You the Most Merciful of the [merciful.”[۲۲

You can easily see in these du’as the essence of Islam and the true faith in Allah that .Fatima (a.s) had

Her amulet

:Fatima (a.s) sought the protection of Allah through this amulet that was written in it

p: ۵۳

In the name of Allah, O You the Ever-living, the Eternal, by Your mercy I ask for help; so" help me and do not let me be deceived by my self for a twinkle of an eye at all, and repair [all my affairs!"[۲۳

(Tasbih of Fatima (a.s

After every prayer Fatima (a.s) offered, she recited the tasbih that the Prophet (a.s.) had ,taught her only. Ameerul Mo'minin Imam Ali (a.s.) said

Fatima was the most beloved one to her father. The quern had affected her hands. She" carried water with the skin until it affected her neck. She swept the house until her clothes became dusty. She set fire under the cooking pot until her clothes darkened with smoke. She suffered some harm because of that. One day, we heard that some slaves were brought to the Prophet (a.s.). I said to Fatima, 'You could go to your father asking him for a servant to help you.' She went to her father but found him busy. She felt shy to ask him and then she came back. On the second day, the Prophet (a.s.) came to Fatima's house and asked her why she had come to him the day before, but she felt shy to tell him. I said, 'By Allah, I shall tell you O messenger of Allah. She milled with the quern until her hands were affected, carried water with the skin until her neck was affected, swept the house until her clothes became dusty, and set fire under the cooking pot until her clothes darkened. We were informed that some slaves or servants were brought to you, and so I '.said to her to ask you for a servant

p: ۵۴

The Prophet (a.s.) said, 'Shall I tell you about what is better than what you ask me for? When you go to bed, you recite thirty-four takbirs, thirty-three tasbihs, and thirty-three [tahmids.[٢۴] This is better for you than a servant."[٢۵

The Ahlul Bayt (a.s.) paid too much attention to this tasbih. They taught it to their sons and daughters as an educational method and spiritual nourishment. Imam as-Sadiq (a.s.) said, 'We teach our children the memorizing of this tasbih and reciting it after prayer and at '.sleeping

Reciting this tasbih is a kind of glorification of Allah. Fatima (a.s) loyally practiced this tasbih and heartily kept on it since the moment when her father had taught it to her. She went to the tomb of her uncle, the eternal martyr Hamza bin Abdul Muttalib, took a handful of soil from his tomb, and made the beads of her rosary by which she practiced this tasbih called as the "tasbih of Fatima". Muslims imitated her in taking rosaries to glorify Allah with. When Imam al-Husayn (a.s.) was martyred, the Shia made their rosaries from the soil of Kerbala where the imam was buried to practice with them the "tasbih of Fatima". They also made, and still make, from the soil of Kerbala small dried pieces to prostrate on them in the prayers. Many traditions were transmitted from the .infallible imams about the preference of this soil

Fatima's worship

(جدید)

The happiest times Fatima (a.s) had were the times when she communicated with her Lord in prayer. When she offered the prayer, her heart traveled high to the Divine Sphere, .and her body shook out of the fear of her Lord

p: ۵۵

After each prayer, Fatima (a.s) devotedly supplicated her Lord with some du’as. The following are some of those du’as:

Her du’a after the Dhuhr (noon) Prayer

When Fatima (a.s) finished the Dhuhr Prayer, she recited this du’a,

“Glory be to the Glorious, High, Sublime One. Glory be to the One of the great honor. Glory be to the One of the eternal, superior sovereignty.

Praise be to Allah by Whose blessing I have reached what I have had of the knowledge of Him, the doing for Him, the turning to Him, and the obeying of His command, and praise be to Allah Who has made me not deny anything of His Book, and not confused in anything of His affair, and praise be to Allah Who has guided me to His religion, and not made me worship anything else than Him.

O Allah, I ask You for the saying and the doing of repentants, the rescue and reward of mujahidin, the faith and reliance of believers, ease at death, and security at reckoning.

O Allah, make death the best absentee I am waiting for, and the best visitor that visits me, and endow me at the coming of death, at its attacking, at its pangs, and when the soul comes down from between the clavicles, and when it reaches the throat, and at my leaving this world, and at that moment when I have no power over any good or harm to myself, nor distress or ease, (endow me) with a mercy from Your mercy, and a share from Your contentment, and a good tiding from Your honor, before You take my life and make the Angel of Death dominate over my soul, with a good tiding from You!

p: ۵۶

O my Lord, there is no one other than You that pleases by it (mercy and good tiding) my bosom, satisfies my soul, delights my eye, makes my face beams with joy, my complexion shine, my heart feel safe, and all my body rejoice at it that all those who see me from Your creation and hear about me from Your people envy me it. You make by it the agonies of death easy for me, relieve me from its grief, alleviate its severity, save me from its trouble, take away from me its grief and regret, keep me from its sorrow and sedition, protect me from its evil and the evil of that which comes to its (death) people, and endow me by it with its good and the good of that which comes with it and the good .of that which will come after it

And then if You make me die and take my soul, make my soul among the successful souls, and my spirit among the good spirits, and my body among the purified bodies, and make my deeds among the accepted deeds, and then grant me in my grave in the earth, and the place of my shield where my flesh is entombed, and my bone is buried, and I am left alone helplessly exiled by the land and deserted by people, and when I miss Your mercy, and need my good deeds, and meet what I have done for my afterlife and done in the days of my life, (grant me) a success from Your mercy, and a gleam from Your light, and a confirmation from Your honor with the firm word in this worldly life and in the hereafter, .You cause the unjust to go astray and do what You pleases

p: ۵۷

Then bless my resurrection and reckoning when the ground is split to me and people abandon me, the cry befalls me, the gust frightens me, and You resurrect me after death and send me for reckoning. Send with me, O my Lord, a light from Your mercy moving before me and on my right hand to reassure me with it, make my heart steadfast (with it), show my excuse, honor my face, confirm my speech, declare my proof, take me to the firm handhold of Your mercy, and put me in the high rank of Your paradise, and grant me the companionship of Muhammad Your slave and messenger in the highest rank of the Paradise, and its best virtue, best gift, and most successful aspiration with those upon whom You have bestowed favors from among the prophets, the truthful, the martyrs, .and the righteous, and a goodly company are they

O Allah, have blessing on Muhammad the last of the prophets, and on all the prophets and the messengers, and all the angels, and on his good, pure progeny, and on all the imams .of guidance; Amen, O Lord of the worlds

O Allah, have blessing on Muhammad as You have guided us by him, have blessing on Muhammad as You have had mercy on us by him, have blessing on Muhammad as You have preferred us by him, have blessing on Muhammad as You have honored us by him, have blessing on Muhammad as you have enlightened us by him, and have blessing on .Muhammad as You have saved us from a brink of an abyss of Fire

p: ۵۸

O Allah, honor his face, exalt his rank, make his authority prevail, perfect his light, make his scales heavy, confirm his proof, grant him until he is pleased, make him get to the high degree and means in the Paradise, take him to the praised position that You have promised him, make him the best of prophets and messengers to You in rank and means, make us follow him, give us to drink from his cup, make us get to his pond, resurrect us in his company, make us die on his religion, make us follow his paths, and carry out his .Sunna being not abased, regretful, doubtful, or apostate

O You, that Your door is opened for Your suppliants, and Your screen is raised for those who hope for You, O You, the Coverer of bad things, and Healer of wounded hearts, do not expose me in the stand of the (Day of) Resurrection with sins, and do not turn Your .honored face away from me from among people

O You, the aim of the distressed poor, and the Healer of broken bones, forgive me my great sins and what expose my inners, clean my heart from the burden of errors, and .grant me with good preparedness for the coming of death

O You the Most Generous of the generous, and the utmost hope of the begging ones, You are my Lord; You have opened to me the door of supplication and repentance, so do not close before me the door of acceptance and responding, and save me by Your mercy from Fire, put me up in the abodes of the Gardens, make me cling to the firmest .handhold, make my end a happy one, and make me live with peace

p: ۵۹

O Most Gracious, Most Perfect, Most Glorious, Most Lofty, do not let an enemy or envier rejoice at my misfortune, and do not let an oppressive ruler overpower me nor a mutinous devil, by Your mercy O the Most Merciful of the merciful, and there is no power save in Allah, the Most High, the Most Great, and may Allah have blessing and peace on [Muhammad and his progeny."[۲۶

Her du'a after the Asr Prayer

:After the Asr (afternoon) Prayer, Fatima (a.s.) supplicated Allah with the following du'a

Glory be to Him Who is aware of what the hearts (minds) obtain! Glory be to Him who" knows the exact count of sins! Glory be to Him Who nothing in the earth or in the heaven is unknown to him! Praise be to Allah Who has not made me ungrateful to His blessings, nor a denier to His favor. All good is from Him and He is the most fittest for it! Praise be to Him for His irrefutable authority over all that He has created from those who obey and do not obey Him. If He shows mercy, it is from His favor, and if He punishes, it is for what .people themselves have committed, and Allah wills no injustice to His creatures

Praise be to Allah the most high in place, of most exalted erection, of strongest pillars, of most glorious authority, most greatest position, of clear proof, the Beneficent, the .Merciful, the Giver, the Benefactor

Praise be to Allah Who has hidden from every creature that sees Him by the truth of Deity, and the power of Oneness; so sights cannot comprehend Him, nor can news include Him. No measurement can measure Him, and no mind can imagine Him because .He is the Almighty Sovereign

p: ۶۰

O Allah, verily You see my place, hear my speech, know of my affairs, know what there is inside my soul, and nothing of my affairs is hidden to You. I have come to You offering my request, asking You for my need, beseeching You for my demand, and asking You due to .poverty and neediness, meanness and distress, and misery and wretchedness

You are the Lord Who is Generous of forgiveness; You can find another than me to punish him, but I cannot find another than You to forgive me. You can do without my punishment, but I cannot do without Your mercy. I beg You by my need to You and Your doing without me, and by Your power over me and my weakness before You to make my this supplication receive a response from You, and my this standing receive a mercy from You, and my this request receive a success. (O my Lord) whatever difficulty I fear, make it easy to me, and whatever failure I fear, afford it to me, and whoever from all the creatures intends evil to me, defeat him; Amen O the Most Merciful of the merciful. (O my Lord) make easy to me what I fear its severity, and relieve me from what I fear its !distress, and make easy to me what I fear its hardship, Amen O the Lord of the Worlds

O Allah, take self-deceit, hypocrisy, haughtiness, oppression, envy, weakness, doubtfulness, faintness, illnesses, diseases, treason, cunning, trickery, calamity, and corruption off my hearing and sight, and guide me to what You like and please, O the .Most Merciful of the merciful

p: ۶۱

O Allah, have blessing on Muhammad and the progeny of Muhammad and forgive my sin, cover my defect, calm down my fear, relieve my distress, suffice my poverty, make easy my need, pardon my slip, gather me with my family, and save me from all what may distress me; what is unknown to me, known to me, and all what I fear from You, O the Most Merciful of the merciful!

O Allah, I have entrusted my affairs to You, delivered my back to You, and handed over my self to You with all what I have committed against it out of fear and desire, and You are the Generous One that do not let down hope and do not disappoint supplication, so I ask You by the right of Your friend Abraham, and Your speaker (with) Moses, and Your soul Jesus, and Your choice and prophet Muhammad (peace be on him) not to keep Your Face away from me until You accept my repentance and forgive my errors, O the Most Merciful of the merciful!

O Allah, make my revenge on him who has oppressed me and give victory on him who has feuded me. O Allah, do not make my trial be in my faith, and do not make the worldly life be my foremost interest or the end of my knowledge!

O Allah, better my faith which is the protection of my affairs, and better my life in which my living is, and better my afterlife in which my resurrection will be there, and make life to me a growth in every good, and make death a relief to me from every evil!

p: ۶۲

!O Allah, You are the Most Pardoner and You love pardoning, so pardon me

O Allah, make me live if You know that life is better to me, and make me die if death is better to me. I ask for (granting me) fearing You in absence and presence, and fairness at anger and satisfaction, and I ask You for (making me practice) economy in poverty and wealth, and I ask You for a bliss that does not cease, and delight that does not stop, and I ask You for satisfaction after (Your) judgment, and I ask You for the pleasure of the .looking at Your Face

O Allah, I ask You to guide me to my best affairs, and seek Your protection from the evil of my soul. O Allah, I have done wrong and been unjust to myself, so forgive me for that no one forgives sins except You. O Allah, I ask You to hasten Your hale to me, give me .patience toward Your trial, and take me out of this life to Your mercy

O Allah, I ask You, Your angels, the carriers of Your Throne, and all there is in the heavens and the earth to witness that You are Allah and there is no god but You alone with no partner, and that Muhammad is Your slave and messenger. O You, Who had been before the existence of anything, Who are the Creator of everything, and Who will exist after .when there will be nothing existing

p: ۶۳

And I ask You that praise is to You that there is no god but You, the Creator of the .heavens and the earth

O Allah, to Your mercy I have raised my sight, and to Your bounty I have stretched my hand, so do not prevent me while I am begging You, and do not punish me while I am asking You to forgive me. O Allah, forgive me for You are aware of me, and do not punish .me for You are powerful over me by Your mercy, O the Most Merciful of the merciful

O Allah, the One of the vast mercy and the availing, exalting, and purifying prayer, bless the best one of Your people to You, the most beloved one of them to You, and the most prominent of them to You; Muhammad, Your slave and messenger, who has been preferred with the virtues of (being) the means, with the noblest, most perfect, most exalted, greatest, and the best blessings that You have ever blessed a messenger of You .and a trustee with Your revelation by

O Allah, as You have closed (ended) by him (Prophet Muhammad) blindness, and opened by him guidance, make the methods of his ways brilliance to us, and the proofs of his .authority as means to us by which we come to You

O Allah, praise be to You inasmuch as the seven heavens and their layers, and inasmuch as the seven earths and what there is between them, and inasmuch as the Throne of our Generous Lord and the scales of our Forgiving Lord, and inasmuch as the words of our Mighty Lord, and inasmuch as the Paradise and the Fire, and inasmuch as the number of .soil, water, and all what is seen and what is not seen

p: ۶۴

O Allah, make Your blessings, benediction, favor, forgiveness, mercy, pleasedness, peace, remembrance, light, honor, bounty, and good on Muhammad and the progeny of Muhammad as You had benediction, blessing, and mercy on Abraham and the progeny of .Abraham, You are Praised, Glorious

O Allah, give Muhammad the great means and the most benefic of Your reward in the end .until You honor him on the Day of Resurrection, O the Lord of guidance

O Allah, have blessing on Muhammad and the progeny of Muhammad, and on all of Your angels, prophets, and messengers. Peace be on Gabriel, Michael, Israfel, the carriers of the Throne, Your Archangels, the noble recorders (angels), the close angels, and peace .be on all of Your angels

Peace be on our father Adam and our mother Eve, and peace be on all the prophets, the truthful, the martyrs, and the righteous, and peace be on all the messengers, and praise be to Allah the Lord of the worlds, and there is no power save in Allah, the Most High, the [Most Great."[۲۷

Her supplication after the Maghrib (sunset) Prayer

Praise be to Allah Who sayers cannot come at His praise, and praise be to Allah Who" counters cannot count His bounties, and praise be to Allah Who strivers cannot perform .what He deserves

There is no god but Allah, the First and the Last, and there is no god but Allah the Apparent and the Hidden, and there is no god but Allah the Giver of life and the Maker of .death

p: ۶۵

.Allah is Most Great of Might, and Allah is Most Great of Everlastingness

Praise be to Allah Who knowers cannot come at His knowledge nor do the ignorant disparage His patience, nor can praisers come at His praise, nor can depicters depict His .features, nor can creatures well describe Him

Praise be to Allah, the Possessor of Dominion and Kingdom, of Might and Invincibility, of Honor and Glory, of Majesty and Magnificence, of Dignity and Beauty, of Power and Might, of Might and Strength, of Bounty and Dominance, of Favor and Influence, of Justice and Truth, of Creation and Exaltedness, of Sublimity and Grandeur, of Virtue and Wisdom, of Richness and Generosity, of Giving and Preventing, of Patience and Knowledge, of Irrefutable Argument, Ample Bounty, good, beautiful praise, gracious blessings, the King of the Life and the Afterlife, of the Paradise and the Fire and what .there is in them, was He blessed and exalted

Praise be to Allah Who knows the secrets of the unseen, and is aware of what hearts .earn. There is no escape or runaway from Him

Praise be to Allah the Lofty in His dominion, the Glorious in His place, the Predominant in His Kingdom, the Powerful in His seizing, the High above His Throne, the Aware of His creation, the Doer of whatever He wills by His knowledge. Praise be to Allah by Whose words the firmamental heavens have been erected, the plain earths have been fixed, the firm mountains have been set upright, the pollinating winds have been blown, the clouds have moved in the sphere of the sky, the seas have restrained at their boundaries, the hearts have been afraid of Him, and lords have submitted to his deity. Blessed You are, O the Counter of rain drops and tree leaves, and the Reviver of dead bodies for .Resurrection

p: ۶۶

Glory be to You the Lord of Glory and Honor for whatever You do to the poor stranger when he comes to You resorting, calling for help, and for whatever You do to him who lodges in Your yard, looks forward to Your content, and resorts to You, and he kneels before You complaining to You of what is not unknown to You. O my Lord, let my chance in my supplication not be deprivation, and my share in what I hope from You not be !disappointment

O You Who had existed, is existing, and will exist as He has still been over every soul with what it has earned. O You Who has made the days of life to elapse, its months to change, and its years to turn while You are Everlasting that neither do times wear You out, nor do .ages change You

O You Whom each day with You is new and each sustenance with You is ready for the weak, the strong, and the severe. You have divided sustenance between the creatures .and equaled the ant with the sparrow

O Allah, if residing narrows to people, we seek Your protection from the narrowness of residence. O Allah, if the Day of Resurrection is prolonged to criminals, shorten that day to us as (the period) between a prayer and another. O Allah, if the sun becomes close to the skulls and there is between it and the skulls a measure of one mile and its heat is increased to the heat of ten years, we ask You to shade us with clouds, and erect for us pulpits and chairs to sit on and people get free in the place, Amen O the Lord of the .Worlds

p: ۶۷

I ask You, O Allah, by these praises to forgive me, pardon me, dress me with hale in my body, and safety in my religion.

I ask You and I am sure of Your response to my request, and I call upon You and I know of Your listening to my call, so listen to my supplication and do not end my hope, do not repel my praising, and do not disappoint my supplication. I am in need of Your content and I am poor to Your forgiving. I ask You and I am not desperate of Your mercy, and I call upon You and I am not safe from Your wrath.

O my Lord, respond to me and favor me with Your pardon, and make me die while I am Muslim, and join me to the righteous. O my Lord, do not prevent Your favor from reaching me O All Gracious, and do not entrust me to my self forlornly, O All Compassionate.

O my Lord, extend mercy, at the separation of lovers, to my dying, and at the quiet of the grave to my loneliness, and at the wild of (the day of) Resurrection to my forlornness, and before You standing for reckoning to my destitution.

O my Lord, I ask You to rescue me from Fire, so rescue me! O my Lord, I seek Your protection from Fire, so protect me! O my Lord, I resort to You from Fire, so take me away (from it)! O my Lord, I seek Your mercy out of my distress, so have mercy on me! O my Lord, I ask You to forgive me what I have been ignorant of, so forgive me! O my Lord, supplication has taken me forth for the need to You, so do not disappoint me, O You the Generous One of favors, charity, and pardoning!

p: ۶٨

O my Lord, Beneficent, Merciful, respond to my call from among the suppliants to You, and pity, from among the weepers, my tear, and make in the meeting with You, on the day when I leave this world, my relief, and cover among the dead, O the Great Hoped One, my defect, and pity me at the going alone to my hole (grave), You are my hope, the .place of need, and the Knower of what I want in directing my request

O the Provider of needs, provide my need! To You is the complaint and You are the Helper and the Hoped One. I escape to You from sins, so receive me, and I resort from Your justice

to Your forgiveness, so apprehend me, and I resort to Your pardon from Your punishment, so protect me, and I hope Your mercy against Your punition, so save me, and I want the closeness to You by Islam, so approach me (to You), and from the great horror keep me safe, and in the shadow of Your Throne shade me, and two portions of Your mercy grant to me, and from this world safe protect me, and from darkness to light take me out, and on the Day of Resurrection honor me and with easy reckoning reckon with me, and do not expose me with my hidden defects, and against Your trials make me patient, and as You had kept impurity and unchastity away from Yousuf (Joseph), keep it away from me, and whatever I cannot bear do not burden me with, and to the Abode of Peace guide me, and by the Qur'an benefit me, and by the true saying fix me, and from the cursed Satan save me, and by Your power, might, and dominance protect me, and by Your patience, knowledge, and vast mercy deliver me, and in Your Garden of Paradise house me, and with the looking at Your face endow me, and to Your prophet Muhammad !join me, and from devils, their followers, and from the evil of every evildoer rescue me

p: ۶۹

O Allah, and my enemies and whoever intends evil against me if they come by land, coward their brave, scatter their gathering, blunt their weapons, hamstring their mounts, afflict them with storms and thunderbolts forever until You put them into Fire, degrade .them from their forts, and make us dominate over them, Amen O the Lord of the Worlds

O Allah, bless Muhammad and the progeny of Muhammad with a blessing with which bear witness the first ones of the righteous, the master of the messengers, the last of the .prophets, the leader of good, and the key of mercy

O Allah, the Lord of the Inviolable House and the inviolable month, the Lord of the Sacred Monument, the Lord of the Pillar and the Temple (of Abraham), and the Lord of consecration and the breaking of consecration, send to the soul of Muhammad from us .the greeting and peace

Peace be on you O messenger of Allah. Peace be on you O the trustee of Allah. Peace be on You O Muhammad son of Abdullah. Peace be on you and Allah's mercy and blessings. .He is, as You have described him, to the believers most kind and merciful

O Allah, give him (Muhammad) the best of what he has asked You for, and the best of what You have been prayed for him, and the best of what is prayed for him until the Day [of Resurrection, Amen O the Lord of the Worlds."[۲۸

Her supplication after the Isha (evening) Prayer

p: ۷۰

Glory be to Him that everything is humble to His greatness. Glory be to Him that everything is low to His glory. Glory be to Him that everything submits to His command .and dominance. Glory be to Him that all affairs with their reins are subdued to Him

Praise be to Allah Who does not forget whoever remembers Him. Praise be to Allah that whoever calls upon Him is not disappointed. Praise be to Allah Who suffices whoever .relies on Him

Praise be to Allah the Raiser of the heaven, the Leveler of the earth, the Blocker of seas, the Piler of mountains, the Creator of living beings, the Maker of trees, the Splitter of springs of the ground, the Manager of affairs, the Driver of clouds, the Guider of winds, water, and fire from the bottoms of the earth rising in the space, and the Downer of hot and cold, by Whose blessing good deeds are completed, and by thanking Him increases are deserved, and by Whose command the heavens have been established, and by Whose glory mountains have stabilized, beasts in the deserts and birds in nests are .glorifying

Praise be to Allah the Highest of ranks, the Revealer of signs, the Great in blessings, the Coverer of defects, the Accepter of good deeds, the Pardoner of errors, the Reliever of distresses, the Giver of blessings, the Responder to prayers, the Reviver of the dead, and .the god of whatever in the earth and the heavens

Praise be to Allah for every praise and remembrance, every thanking and patience, every prayer and zakat, every reverence and worship, every happiness and blessing, every increase and mercy, every bounty, honor, and obligation, every joy and distress, every grief and ease, every calamity and affliction, every ease and difficulty, every wealth and poverty, and in any case and at any occasion and time, and in any abode, resort, and .residence

p: ۷۱

O Allah, I am resorting to You, so shelter me, and I am seeking Your protection, so protect me, and asking for Your assistance, so assist me, and calling for Your help, so help me, and praying You, so respond to me, and asking You for forgiveness, so forgive me, seeking Your victory, so render victory to me, and asking You for guidance, so guide me, and relying on You alone, so suffice me, and seeking refuge with You, so house me, and clinking to Your covenant, so save me, and depending on You, so suffice me, and make me in Your protection, guard, refuge, shelter, watch, security, sanctum, safety, under .Your shadow, and under Your wing

O Allah) make on me a protective shield from You, and make Your guard, watch, security,) and protection from behind and before me, and on my right, my left, from above, under, and around me so that no one from the creatures can reach me with evil and harm. There is no god but You. You are the All-Gracious, the Creator of the heavens and the earth, the .Lord of Glory and Honor

O Allah, suffice me against the envy of enviers, the wronging of wrongdoers, the plotting of plotters, the cunning of cunning ones, the tricks of trickers, the assassination of assassinators, the backbiting of backbiters, the injustice of the unjust, the oppression of oppressors, the aggression of aggressors, the despise of despisers, the frowning of frowners, the attack of attackers, the stinginess of the stingy, the unfairness of the unfair, the erring of the erring ones, the slander of slanderers, the talebearing of talebearers, the magic of magicians, devils, and Satan, and the oppression of rulers, and .the evil of all people

p: ٧٢

O Allah, I ask You by Your retained, good, pure name by which the heavens and the earth have been set, to which darkness has shone and the angels have glorified, and from which hearts are afraid, and necks have submitted, and by which You have revived the dead, (I ask You) to forgive me every error I have committed in the darkness of night and in the light of day intendedly or inattentively, secretly or openly, and to endow me with certainty, guidance, light, knowledge, and understanding so that I fulfill Your Book, follow what You have made lawful, refrain from what You have made unlawful, carry out Your obligations, and fulfill the Sunna of Your Prophet Muhammad.

O Allah, join me to the righteous of those who had passed away, make me from the righteous of those who have remained, and end my deeds with the best of them, You are Forgiving, Merciful.

O Allah, if my age ends, the days of my life elapses, and it is inevitable for me to meet You, I ask You O Most Kind to give me from the Paradise an abode that the first ones and the last ones envy me it.

O Allah, accept my praising, and pity my beseeching and my confession against myself, for I have made You hear my voice from among the suppliants, and my devotion among the devotees, my praising among the speakers, and my glorifications among the praisers, and You are the Responder to the distressed, the Assistant of those who ask for assistance, the Helper of the desirous, the Resort of the runners away, the Succorer of the believers, and the Pardoner of sinners, and may Allah have blessings on the bringer of good tidings and the warner, and the shining lantern (Prophet Muhammad), and on all the angels and the prophets.

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O Allah, the Expander of the expanded things, the Creator of the high (heavens), the Molder of hearts on their natures; the happy and unhappy ones, make the noblest of Your blessings, the greatest of Your benedictions, and the most honorable of Your greetings on Muhammad Your slave, messenger, and trustee over Your revelation, the undertaker of Your authority, the defender of Your sanctum, the announcer of Your command, the declarer of Your signs, and the fulfiller of Your vow.

O Allah, grant him (Muhammad) for every virtue of his virtues, attribute of his attributes, state of his states, and a position of his positions in which You have seen Muhammad a helper to You, patient with Your bitter trials, an enemy to whoever has feuded You, a supporter to whoever has supported You, faraway from what You have hated, and a caller for what You have liked, (grant him) with favors from Your reward, and special gifts from Your gifts and preference by which You honor his affair and exalt his rank with the achievers of Your justice and the defenders of Your sanctum, until no sublimity, splendor, mercy, and glory remain but You grant to Muhammad, and take him to the highest of ranks and most exalted of positions, Amen O the Lord of the worlds.

O Allah, I entrust You with my religion, soul, and all Your bounties on me. O Allah, make me in Your protection, security, glory, and guard. Glorious is the resorter to You, sublime is Your praise, sanctified are Your attributes, and there is no god but You. Sufficient to me You are in prosperity and misfortune, ease and distress, and Most Excellent is He Whom we rely on.

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O our Lord, on You we have relied, to You we have turned, and to You is the returning. O our Lord, do not make us a lure to those who have disbelieved, and forgive us, You are .the Mighty, Wise

O our Lord, turn away from us the punishment of hell, surely the punishment thereof is a lasting anguish. Surely, it is an evil abode, and an evil place to rest in. Our lord, decide .between us and our people with truth, and You are the best of deciders

Our Lord, we have believed; therefore, forgive us our sins, and remit from us our evil deeds, and make us die with the righteous. Our Lord, and grant us what You have promised us by Your messengers, and disgrace us not on the day of resurrection; surely .You do not fail to perform the promise

Our Lord, do not punish us if we forget or make a mistake. Our Lord, do not lay on us a burden as You did lay on those before us. Our Lord, do not impose upon us that which we have not the strength to bear, and pardon us and grant us protection and have mercy on .us, You are our Patron, so help us against the unbelieving people

Our Lord, grant us good in this world and good in the hereafter, and save us from the chastisement of the fire, and may Allah have blessing and peace on our master [Muhammad the Prophet and on his pure progeny."[۲۹

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Footnote

[۱] Tafsir of ar-Razi, vol.۶ p.۷۸۳, Tafsir of ibn Jarir, Musnad of Ahmed bin Hanbal, vol.۴ p.۱۰۷, Sunan of al-Bayhaqi, vol.۲ p.۱۴, al-Khasa'iss of an-Nassa'iy, p.۳۳, al-Khasa'iss al-Kubra, vol.۲ p.۲۶۴, ar-Riyadh an-Nadhirah, vol.۲ p.۱۸۸, Mushkil al-Aathar, vol.۱ p.۳۲۴.

[۲] Ansar means helpers; the people of Medina who believed and supported the Prophet (a.s.) when he emigrated to Medina from Mecca.

[۳] Know that I am Fatima, vol.۹ p.۲۶۶.

[۴] Know that I am Fatima, vol.۲ p.۱۶.

[۵] Fatima az-Zahra' Bahjat Qalb al-Mustafa, p.۲۷۴.

[۶] Safeenat al-Bihar, vol.۱ p.۵۷۱.

[۷] Bihar al-Anwar, vol.۴۳ p.۹۱.

[۸] Al-Ja'fariyyat, p.۹۵.

[۹] Fee Rihab Ahlul Bayt, p.۲۰۵.

[۱۰] Bihar al-Anwar, vol.۴۳ p.۸۴.

[۱۱] Ibid., vol.۶۸ p.۱۸۴.

[۱۲] Fatima Ummu Abeeha, p.۶۴.

[۱۳] Bihar al-Anwar, vol.۹۴ p.۲۲۵.

[۱۴] Know that I am Fatima, vol.۹ p.۵۷۱.

[۱۵] Tasbih is saying "subhanallah; glory be to Allah".

[۱۶] Da'awat ar-Rawandi, p.۹۱.

[۱۷] Ibid., p.۵۴, Bihar al-Anwar, vol.۹۲ p.۱۹۶.

[۱۸] Bihar al-Anwar, vol.۹۲ p.۲۹۷.

[۱۹] Ibid., vol.۴۳ p.۶۷-۶۸.

[۲۰] Muhaj ad-Da’awat, p.۱۴۱-۱۴۲.

[۲۱] Falah as-Sa’il, p.۲۸۳, ad-Durr al-Manthur, vol.۴ p.۲۰۸.

[۲۲] Bihar al-Anwar, vol.۹۰ p.۳۳۸-۳۳۹.

[۲۳] Al-Baqiyat as-Salihat, p.۴۲۹.

[۲۴] Takbir is the reciting of “allahu Akbar; Allah is great”, tasbih is the reciting of “subhanallah; glory be to Allah”, and tahmid is the reciting of “al-hamdulillah; praise be to Allah”.

[۲۵] Sunan of Abu Dawud, vol.۲ p.۴۸۹-۴۹۰, Sahih of al-Bukhari, vol.۴ p.۲۰۸.

[۲۶] Falah as-Sa’il, p. ۱۷۳.

[۲۷] Falah as-Sa’il, p. ۲۰۳.

[۲۸] Falah as-Sa’il, p. ۲۳۸.

[۲۹] Falah as-Sa’il, p. ۲۵۱, ۲۵۴.

Fatima in the Qur’an and the Sunna

Fatima in the Qur’an and the Sunna

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Fatima (a.s) had been extolled and praised in the Book of Allah and in the Sunna of His prophet. She was one of the shining suns that undertook the mission of Allah and took on the values, principles, and aims of Islam. She struggled for the sake of Allah and in the .way of Islam until the last breath

Her position in the Qur'an

Many verses had been revealed in the Holy Qur'an praising the Ahlul Bayt (a.s.) at the :head of whom Fatima (a.s) was. The following are some of those verses

The verse of Mawaddah

Allah has said, (Say (O Muhammad, unto mankind): I do not ask of you any reward for it but love for my near relatives; and whoever earns good, We give him more of good .(therein; surely Allah is Forgiving, Grateful. ۴۲:۲۳

In the Qur'an, Allah has imposed the love to the Ahlul Bayt (a.s.) on all Muslims. Narrators said that the "near relatives" mentioned in the verse referred to Ali, Fatima, al-Hasan, and .al-Husayn

,Ibn Abbas said .۱

When this verse was revealed, the messenger of Allah was asked, 'Who are your' ?'relatives that you have ordered us to love

[He said, 'Ali, Fatima, and their two sons.'[۱

,Jabir bin Abdullah al-Ansari said .۲

'!One day, a nomad came to the Prophet (a.s.) and said, 'O Muhammad, offer Islam to me'

The Prophet (a.s.) said, 'You should bear witness that there is no god but Allah, Who is '.One and Only with no partner, and that Muhammad is His slave and messenger

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?'The nomad asked, 'Do you ask me for a recompense for it

'.The Prophet (a.s.) said, 'No, except love to the relatives

?'The nomad asked, 'My relatives or your relatives

'.The Prophet (a.s.) said, 'My relatives

The nomad said to the Prophet (a.s.), 'Give me your hand to pay homage to you. On '!whoever does not love you and not love your relatives the curse of Allah be

[The Prophet (a.s.) said, 'Amen!'[۲

,Ibn Abbas said .۳

When this verse was revealed, some people, in whose hearts there was a disease, said,' '.'He (the Prophet) does not want except to make us submit to his relatives after him

Gabriel told the Prophet (a.s.) that some people had accused him and so Allah revealed the following verse about them, (Or do they say: He has forged a lie against Allah? ۴۲:۲۴). [Then, those people said, 'O messenger of Allah, you are truthful.'[۳

.The Ahlul Bayt (a.s.) confirmed that the verse had been revealed about them .۴

Imam Ali (a.s.) said, 'The "Ha Mim"[۴] is about us. It is the verse that no one keeps our love except the believers.' Then he recited the verse, (Say: I do not ask of you any reward for it [but love for my near relatives).[۵

Imam al-Hasan (a.s.) said in one of his sermons, 'I am from the Ahlul Bayt (a.s.) whom Allah has imposed their love on every Muslim when He said, (Say (O Muhammad, unto mankind): I do not ask of you any reward for it but love for my near relatives; and whoever earns good, We give him more of good therein). The earning of good is the love [to us the Ahlul Bayt (a.s).'[۶

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When Imam Zaynol Aabidin (as-Sajjad) (a.s.) was brought captive to Yazid bin Mo'awiya in Damascus, an ignorant man came and said to him (Imam as-Sajjad), 'Praise be to Allah '.Who killed and uproot you, and cut off the cause of sedition

?'Imam Zaynol Aabidin (a.s.) said kindly to him, 'Have you read the Qur'an

'.The man said, 'Yes, I have

"?'The Imam said, 'Have you read the "Ha Mim

'."The man said, 'I have read the Qur'an but I have not read the "Ha Mim

The Imam said, 'Have you not read , (Say: I do not ask of you any reward for it but love for (?'my near relatives

?'The man was astonished and said to the imam, 'Are they you

[Imam Zaynol Aabidin (a.s.) said, 'Yes.'[٧

.The man left feeling too regretful for the bad word he said to the Imam

Al-Fakhr ar-Razi said, 'If this is proved (that this verse concerns the Ahlul Bayt), then they :must be glorified and highly revered...there are many proofs leading to this

The first is the saying of Allah (but love to the near relatives)... Definitely, the relation between the Prophet (a.s.) and Fatima, Ali, al-Hasan, and al-Husayn was the strongest, .and this shows that they were his near relatives

The second is that there is no doubt that the Prophet (a.s.) loved Fatima (a.s) when he said, 'Fatima is a part from me. Whatever harms her harms me.' It is also proved by recurrent traditions transmitted from Prophet Muhammad (a.s.) that he loved Ali, al-Hasan, and al-Husayn. Since this is proved, therefore, all the nation must do as the Prophet (a.s.) did, for Allah has said, (and follow him (the Prophet) that haply you may be led aright. ٧:١٥٨), and (...therefore let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement. ٢٤:٦٣), and (Say: If you love Allah, then follow me, Allah will love you and forgive you your faults. ٣:٣١), and (Certainly you .(have in the Messenger of Allah an excellent exemplar. ٣٣:٢١

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The third is that the prayer for the Aal (near relatives of the Prophet) is of a great rank, therefore, Allah has made it obligatory at the end of tashahhud,[۸] that is to say: O Allah, [have blessing on Muhammad and the progeny of Muhammad.'[۹

The verse of Abrar

Allah has said, (Surely the righteous shall drink of a cup the admixture of which is camphor. A fountain from which the servants of Allah shall drink; they make it to flow a (goodly) flowing forth. They fulfill vows and fear a day the evil of which shall be spreading far and wide. And they give food out of love for Him to the poor and the orphan and the captive. We only feed you for Allah's sake; we desire from you neither reward nor thanks. .(۷۶:۵-۹

[Commentators say that the Sura of "hal ata" was revealed about the Ahlul Bayt (a.s.).[۱۰

The cause of the revelation of this verse was that one day Imam al-Hasan and Imam al-Husayn (when children yet) became ill. The Prophet (a.s.), with some of his companions, visited them and asked Imam Ali (a.s.) to vow a fasting for Allah. He vowed to fast for three days when his two sons would recover. Fatima (a.s) and her servant Fiddha vowed to do the same. When Imam al-Hasan and Imam al-Husayn (a.s.) restored to health, the all fasted. Imam Ali (a.s.) had no money to buy food for their iftar.[۱۱] He borrowed some .barley

Fatima (a.s) milled and baked some of that barley for the iftar of the first day of their fasting. When it was time for iftar, a poor man knocked the door asking for some food. All members of the family gave their shares to the poor man and spent their night with no food. On the second day and at the time of iftar, an orphan knocked the door asking for some food. They all gave him their shares of food and spent the second night having nothing save water. On the third day, Fatima (a.s) milled and baked the rest of barley. At the time of iftar, a captive knocked the door asking for some food, and they did the same as they did on the two previous days. On the fourth day, the Prophet (a.s.) came to them and saw them very weak and suffering hunger. He said painfully, 'O my Lord! The people '.of the house of Muhammad are starving

At those moments, Gabriel came down to the Prophet (a.s.) carrying with him these verses as reward from the Generous Giver for these great people. (Therefore Allah will guard them from the evil of that day and cause them to meet with ease and happiness. And reward them, because they were patient, with garden and silk. Reclining therein on raised couches, they shall find therein neither (the severe heat of) the sun nor bitter cold. (٧۶:١١-١٣

The verse of Tat'hir

From the Qur'anic verses that have been revealed about the Ahlul Bayt (a.s.) is the verse ,of Tat'hir (purification). Allah has said

Allah only desires to keep away the uncleanness from you, O people of the House, and to) .(purify you a (thorough) purifying. ٣٣:٣٣

All commentators say that this verse was revealed about the Ahlul Bayt (a.s.) who were the five persons of the kisa' (garment).[١٢] They said it was revealed about the messenger of Allah, Imam Ali, Fatima, al-Hasan, and al-Husayn (peace be on them) only, and no .anyone of the Prophet's wives or companions other than these five persons

Umm Salama, the Prophet's wife, said, "This verse was revealed in my house when there were in the house Fatima, Ali, al-Hasan, and al-Husayn. The messenger of Allah (a.s.) covered them with a garment that was on him and said, 'O Allah, these are the people of '!my house. Keep uncleanness away from them and purify them a thorough purification

I said, 'Am I with you, O messenger of Allah?' I lifted the garment to enter with them, but [the messenger of Allah kindly drew the garment and said to me, 'You are to good."[١٣

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Ibn Abbas said, "I saw the messenger of Allah (a.s.) everyday for seven months come to the door (house) of Ali bin Abi Talib at the time of prayer saying, 'Peace, mercy, and blessings of Allah be on you, the people of the house. Allah only desires to keep away the uncleanness from you, O people of the House, and to purify you a (thorough) purifying. [Prayer! May Allah have mercy on You.' He did that five times every day."[١۴

Anas bin Malik said, "The Prophet (a.s.) came to the door (house) of Fatima (everyday) for six months when he went to offer the Fajr (dawn) Prayer (in the mosque) saying, 'Prayer, O people of the house! Allah only desires to keep away the uncleanness from you, O [people of the House, and to purify you a (thorough) purifying."[١۵

Abu Barza said, "I offered prayers with the messenger of Allah for seven months. Whenever he went out of his house, he came to the door of Fatima and said, 'Peace be on you. Allah only desires to keep away the uncleanness from you, O people of the House, [and to purify you a (thorough) purifying."[١۶

Imam al-Hasan, in one of his sermons, said, 'I am from the people of the house whom Gabriel came down to and came up from, and I am from the people of the house whom [Allah has kept uncleanness away from and purified a thorough purification.'[١٧

There are many traditions transmitted from the pure progeny of the Prophet (a.s.) showing that the verse concerned them only and no anyone other than them. We have mentioned some important studies on the verse in the first chapter of our book "the Life ."of Imam al-Husayn bin Ali

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The Verse of Mubahalah

One of the verses that Allah had revealed about the Ahlul Bayt (a.s.) was the verse of :mubahalah which recites

But whoever disputes with you in this matter after what has come to you of knowledge,) then say: Come let us call our sons and your sons and our women and your women and ourselves and yourselves, then let us be earnest in prayer, and invoke the curse of Allah .(on the liars. ٣:٦١

All commentators and narrators of Hadith say that this verse was revealed about the Ahlul Bayt (a.s.).[١٨] What is meant by (our sons) is Imam al-Hasan and Imam al-Husayn (.(a.s.), (our women) is Fatima (a.s), and (ourselves) is Imam Ali (a.s

The verse was revealed on a very important historical event that took place between the Prophet (a.s.) and the Christian clergymen. Once, a delegation of the chiefs of the Christians came to the Prophet (a.s.) to argue with him on Islam. After a long argument, they agreed to pray Allah earnestly and invoke His curse to be on those who lie. They assigned a time for mubahala (mutual imprecation) and when the time came, the Prophet (a.s.) chose for mubahala the best ones of all the creatures of Allah. They were his family; his dear daughter Fatima (a.s), his cousin and son-in-law Ali (a.s.), and his two grandsons .(.al-Hasan and al-Husayn (a.s

The Prophet (a.s.) with his family came to the place of mubahala, and the delegation of the Christians, headed by as-Sayyid and al-Aaqib and accompanied with horsemen from bani al-Harth, came in a wonderful procession. Masses of people crowded in the place .waiting for the important event

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When the Christians saw the Prophet (a.s.) with his family who were highly glorified and revered by all people, their hearts were filled with fear and horror. The Prophet (a.s.) knelt submissively before Allah the Almighty getting ready for the mubahala. As-Sayyid and al-Aaqib approached him saying,

'O Abul Qassim, by whom do you imprecate us'?

The Prophet (a.s.) said, 'I imprecate you by the best ones of the people of the earth and the most preferred by Allah.' He pointed to Imam Ali, his wife Fatima, and his two sons al-Hasan and al-Husayn (peace be on them).

They said to him, 'Why do you not imprecate us by the notable and important people who have believed and followed you'?

The Prophet (a.s.) confirmed to them that his family were the best ones at all, saying, 'Yes, I imprecate you by these ones who are the best of the people of the earth and the most preferred to all creatures.'

Horror and fear occupied the Christians' hearts and they hastened towards their chief the bishop who said to them, 'I see faces that if some one asks Allah by them to remove a mountain from its place, He will do.'

The bishop feared for the Christians from perishment if the Prophet (a.s.) would imprecate them. He said to his two fellows, 'Do you not see Muhammad raising his hands waiting for what you shall do? By Jesus, if his mouth utters a word, we shall never go back to family or property!'

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Then he said to his people, 'Do you not see that the sun has changed, dark clouds are coming in the horizon, black and red winds have begun blowing, and smoke is coming up from these mountains? Torment has come to us. Look at the birds how they spew their

'!craws, the trees how their leaves fall down, and the ground how it shakes under our feet

The bishop was certain that his people would perish and therefore, he prevented them from that mubahala. The Christian delegation asked the Prophet (a.s.), 'O Abul Qassim, '!exempt us, may Allah exempt you

The Prophet (a.s.) addressed the Christians and the Muslims saying, 'By Him in Whose hand my soul is, torment was about to afflict the people of Najran,[١٩] and if they did not give up, they would be metamorphosed into monkeys and pigs, and the valley would be burnt with fire on them, and Allah would remove Najran and its people and even birds on [trees, and the new year would not come to all Christians.'[٢٠

They submitted to the conditions of the Prophet (a.s.) and they went back to their country while their hearts were full of respect and reverence to the Prophet (a.s.) and to his family .for the high position they had near Allah

Anyhow, this event showed the importance of the Ahlul Bayt (a.s.) and that they had no equal at all in the Muslim society which was full of sincere believers who struggled devotedly for the sake of Islam. If the Prophet (a.s.) found ones like or better than his family, he would not prefer his family to them. Besides, he did not invite anyone from his close relatives such as his uncle al-Abbas or anyone from the Hashimites, nor did he invite any of his wives, nor his aunt Safiyya to join them with his daughter Fatima (a.s), nor .anyone else at all

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Of course, no one of Muslim men and Muslim women was equal to the Ahlul Bayt (a.s.) .whom Allah had honored and preferred to all of His creation

In the Sunna

In the Prophetic Sunna there are many traditions the Prophet (a.s.) had said about the virtue and the high position of Fatima (a.s) the principal of all women of the worlds where he mentioned her either by the name or implicitly for she is from the Ahlul Bayt (a.s.) and .all the traditions about the Ahlul Bayt (a.s.) include her

:The following are some of those traditions

۱. Imam Ali (a.s.) said that the messenger of Allah (a.s.) said to Fatima (a.s), 'Allah is displeased for your displeasure and pleased for your pleasure.'[۲۱]

۲. Imam Ali (a.s.) narrated that the messenger of Allah (a.s.) said to Fatima (a.s), 'The Lord is displeased for your displeasure and pleased for your pleasure.'[۲۲]

۳. Musawwir bin Makhramah narrated that the Prophet (a.s.) said to Fatima (a.s), 'Fatima is a part from me. Whoever displeases her displeases me.'[۲۳]

۴. Musawwir bin Makhramah narrated that the Prophet (a.s.) said, 'Fatima is a part from me. Whatever troubles her troubles me and whatever harms her harms me.'[۲۴]

۵. Musawwir bin Makhramah narrated that the Prophet (a.s.) said, 'Fatima is but a branch from me. Whatever delights her delights me, and whatever depresses her depresses me.'[۲۵]

۶. Abdullah bin az-Zubayr narrated that the Prophet (a.s.) said, 'Verily Fatima is a part from me. Whatever harms her harms me, and whatever irritates her irritates me.'[۲۶]

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These traditions show the same meaning. It is that Fatima (a.s) had occupied her father's feelings until he compared her pleasure to his pleasure and her displeasure to his. It is a great position that no woman has ever got.

۶. Abu Hurayra narrated that the Prophet (a.s.) said, 'The first person, who shall enter Paradise, is Fatima (peace be on her).'[۲۷]

۷. Imam Ali (a.s.) narrated that the Prophet (a.s.) said, 'On the Day of Resurrection, my daughter Fatima will be resurrected while wearing the garment of honor that will have been kneaded with the water of life. Creatures will look at her and will be astonished. Then, she will be clothed with a garment from the garments of Paradise. On one thousand garments there will be written: "Take the daughter of Muhammad into Paradise in the best way, most perfect reverence, fullest honor, and the best luck.'[۲۸]

۸. Once, the Prophet (a.s.) held Fatima's hand and said before Muslims, 'He, who has known Fatima has known her, and he, who has not (let him know her); she is Fatima bint Muhammad. She is a part from me and she is my heart and my soul that is between my two sides. Whoever harms her harms me, and whoever harms me harms Allah.'[۲۹]

۹. Ahmad bin Hanbal mentioned in his Musnad that the Prophet (a.s.) had said to his daughter Fatima (a.s), 'May your father be sacrificed for you!' He repeated that three times.[۳۰]

۱۰. Imam al-Husayn (a.s.) narrated that the Prophet (a.s.) said, 'Fatima is the delight of my heart, her two sons are the fruit of my soul, her husband is the light of my sight, and the imams of her progeny are the guardians of my Lord and His rope that is extended between Him and His people. Whoever keeps to it will be safe, and whoever lags behind it will perish.'[۳۱]

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He also narrated that the Prophet (a.s.) said, 'Fatima is a branch from me. Whatever .۱۱ distresses her distresses me, and whatever pleases her pleases me.'[۳۲]

The Prophet (a.s.) said to Imam Ali (a.s.), 'You will be with me in my place in the .۱۲ Paradise with my daughter Fatima. You are my brother and companion.' Then he recited this verse, (as brethren, on raised couches, face to face. ۱۵:۴۷).'[۳۳]

Traditions About the pure progeny

Many traditions have been transmitted from the Prophet (a.s.) talking about the preference and high position of the Ahlul Bayt (a.s.) and the obligation of following them. :The following are some of them

The tradition of ath-Thaqalayn .۱

It is a true tradition that has been mentioned in all books of Hadith and it is famous among .all Muslims

,Zayd bin Arqam narrated that the Prophet (a.s.) said

I will leave for you the two weighty things that if you keep to them, you shall not go" astray after me at all. One of them is greater than the other; the Book of Allah that is a cord extended from the Heaven to the earth, and my progeny. They will not separate until they will come to me at the Pond (in Paradise). So see how you will obey me in dealing with them."[۳۴]

Jabir bin Abdullah al-Ansari said, 'I saw the messenger of Allah (a.s.) on the day of Arafa ,during offering the hajj preaching from on his she-camel and saying

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O people, I have left for you what if you follow, you shall never go astray; the Book of" [Allah and my progeny."[٣٥

Zayd bin Arqam said, "The messenger of Allah (a.s.) stayed at al-Juhfa, and then he came to people, praised Allah and said, 'I have not found for any prophet except the half of the age of the one who was before him. And I am about to be called upon (to die). So what do ?'you say

'.People said, 'You have been sincere to us

Then he said, 'Do you not bear witness that there is no god but Allah and that Muhammad ?'is His servant and messenger, and that Paradise is true and Fire is true

'.They all said, 'We bear witness

The Prophet (a.s.) said, 'I will precede you to the pond (in Paradise), and you will come to me at the pond whose wide is as between Sana'a and Busra,[٣۶] and it has silver cups as much as the number of stars. See how you will be loyal to me in dealing with the two '!weighty things

?'Someone asked, 'O messenger of Allah, what are the two weighty things

The Prophet (a.s.) said, 'The Book of Allah; one side is in the hand of Allah and the other side is in your hands so keep to it, and the other (weighty) thing is my family. The kind, the wise (Gabriel) has told me that they (the Qur'an and my family) will not separate until they will come to me at the pond (in Paradise), and I have asked my Lord to grant me that. Do not precede them lest you perish and do not lag behind them, and do not teach them ...'because they are more knowledgeable than you

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Then he took Imam Ali's hand and said, 'Whoever I am worthier of him than himself, let Ali be his guardian. O Allah, be a guardian to whoever follows him and an enemy to whoever opposes him!'[۳۷]

Once again when being in the deathbed, the Prophet (a.s.) said to his companions, 'O people, I am about to be made die soon and taken. I had advised you to be excused before you. I have left to you the Book of my Lord the Almighty and my progeny the people of my house.'

Then he took Imam Ali's hand and said, 'Ali is with the Qur'an and the Qur'an is with Ali. They will never separate until they will come to me at the pond (in the Paradise).'[۳۸]

This tradition is one of the truest traditions in its sanad.[۳۹] Al-Manawi quoted from as-Samhudi his saying, '…in this subject there is more than twenty companions that all of them have narrated this tradition.'[۴۰]

Ibn Hajar said, 'This tradition has been narrated in many ways from more than twenty companions.'[۴۱]

The tradition proves the infallibility of the Ahlul Bayt (a.s.) from any sin or deviation because the Prophet (a.s.) had compared them to the Holy Book of Allah, and, of course, every deviation in the conducts of the Ahlul Bayt (a.s.) is considered as a separation from the Book of Allah, whereas the Prophet (a.s.) had announced that they (the Book of Allah and the Ahlul Bayt) would never separate until they would come to him at the Pond in the Paradise.

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(The tradition of as-Safeenah (the Ark .۳

Abu Sa'eed al-Khidri said, "I heard the Prophet (a.s.) saying, 'Verily, the example of my family among you is like the example of the Ark of Noah. Whoever rode on it was saved and whoever lagged behind it drowned and perished. Verily, the example of my family among you is like the Gate of Hitta (repentance) of the Israelites. Whoever entered [through it was forgiven.'[۴۲

This tradition announces the great importance of the Ahlul Bayt (a.s.) and by keeping to .them the nation is saved from drowning in the abysses of life

Sayyid Sharafuddeen al-Aamily says, "You know that likening them with the Ark of Noah implies that whoever resorts to them in matters related to the creed, deriving the branches and basics of religion from their virtuous Imams, will certainly be saved from the fire of hell, and whoever lags behind them is like one who seeks shelter during the flood with a mountain so that it may save him from Allah's destiny, but he will eventually be drowned in water while the first will be hurled in the hellfire, may Allah protect us from .it

The reason why they, peace be upon them, are compared to the Gate of Salvation is that Allah has made that Gate a symbol of humility before His Greatness and submission to His Judgment; therefore, it becomes a reason for forgiveness. This is the reason for the similitude. Ibn Hajar, after quoting these and other similar traditions, says, "The reason for their similitude to the Ark is that whoever loves and highly respects them as means of thanking the One Who gave them honors, following the guidance of their learned men, will be saved from the darkness of dissension, and whoever lags behind them is drowned in the sea of ingratitude and will perish in the paths of tyranny." Then he adds the following: "As to the Gate of Salvation (meaning their similitude to the Gate of Salvation), Allah has made entering that gate, which probably was the gate of Jericho or of Jerusalem, in humility, seeking forgiveness, a reason for salvation, and He (likewise) has [made the love to the Ahlul Bayt a reason for this nation's salvation."[۴۳

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۳. The tradition of Amaan

The Prophet (a.s.) said, "Stars are security (amaan) for the inhabitants of the earth against drowning, and my family (the Ahlul Bayt) are security for my nation against dissension (in religious matters). If a tribe among the Arabs differs (regarding religion) from them, they will all then differ and become the party of Iblis."[۴۴]

۴. The Prophet (a.s.) said to Ali, Fatima, al-Hasan, and al-Husayn (peace be on them), "I declare war against whoever fights you, and peace unto whoever is peaceful to you.'[۴۵]

Abu Bakr said, "Once, I saw the messenger of Allah leaning on an Arabic bow and inside the tent there were Ali, Fatima, al-Hasan, and al-Husayn. He said, 'O folks of Muslims, I declare peace unto whoever is peaceful to the people of this tent and a war against whoever fights them, and I am a guardian to whoever follow them. No one loves them except a lucky one, and no one hates them except an unfortunate one of bad birth.'"[۴۶]

۵. Once, the Prophet (a.s.) held al-Hasan and al-Husayn's hands and said, 'Whoever loves me, loves these two ones, and their father and mother will be with me in my rank on the Day of Resurrection.'[۴۷]

۶. The Prophet (a.s.) said, 'Knowing the family of Muhammad gives one salvation from Fire, loving the family of Muhammad makes one pass across the Sirat,[۴۸] and following the family of Muhammad makes one safe from torment.'[۴۹]

۷. The Prophet (a.s.) said, 'The two feet of one will not move (on the Day of Resurrection) before he will be asked about four things; about his age how he has spent it, his body how he has worn it out, his wealth on what he has spent it and where from he has gained it, and about our love, we the Ahlul Bayt (a.s.).'[۵۰]

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The Prophet (a.s.) said, ‘Make my family among you as the head to the body, and as the .٨ [two eyes to the head, for the head cannot be guided except by the two eyes.’[٥١

,The Prophet (a.s.) said .٩

Whoever dies because of his love for the progeny of Muhammad dies a martyr. Whoever’ dies because of his love for the progeny of Muhammad dies after being forgiven. Whoever dies because of the love for the progeny of Muhammad dies as repentant. Whoever dies because of the love for the progeny of Muhammad dies as a believer of a perfect faith. Whoever dies for loving the progeny of Muhammad will be given the glad tiding of entering the Paradise by the angel of death, and then by Munkar and Nakeer. Whoever dies for loving the progeny of Muhammad will be taken to the Paradise like a bride taken to her groom’s house. Whoever dies for loving the progeny of Muhammad will have two doors in his grave overlooking the Paradise. Whoever dies for the love of the progeny of Muhammad Allah will make his grave a visiting place for the angels of the Merciful One. Whoever dies for loving the progeny of Muhammad dies adhering to the Sunna and the consensus. Whoever dies hating the progeny of Muhammad will come on the Day of Resurrection written between his eyes: “He should despair of Allah’s [mercy.’[٥٢

The mentioned above are just some of the traditions transmitted from the Prophet (a.s.) and mentioned in the books of Hadith that talk about the virtue and high rank of the .(.Prophet’s progeny including his daughter Fatima (a.s

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Footnote

[۱] Majma' az-Zawa'id, vol. ۷ p.۱۰۳, Thakha'ir al-Uqba, p.۲۵, Noor al-Absar, p.۱۰۱.

[۲] Hilyat al-Awliya', vol.۳ p.۲۰۱.

[۳] As-Sawa'iq al-Muhriqah, p.۱۰۲.

[۴] It is the first verse in the Sura that contains the "verse of Mawaddah".

[۵] The Life of Imam al-Husayn bin Ali, vol.۱ p.۶۸, quoted from Kanzol Ummal, vol.۱ p.۲۱۸.

[۶] The Life of Imam al-Husayn bin Ali, vol.۱ p.۶۷.

[۷] Tafsir of at-Tabari, vol.۲۵ p.۱۶.

[۸] Tashahhud is the saying "I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and messenger" after the second and the last rak'as of prayers.

[۹] Tafsir of ar-Razi, vol.۷ p.۳۹۱.

[۱۰] Tafsir of ar-Razi, vol.۱۰ p.۲۴۳, Asbab an-Nuzool by al-Wahidi, p.۱۳۳, Rawdhat al-Wa'idhin by an-Naysaburi, p.۱۶۳, Rooh al-Bayan, vol.۶ p.۵۴۶, ad-Durr al-Manthur, vol.۶ p.۲۹۹, Yanabee' al-Mawaddah, vol.۱ p.۹۳, Imta' al-Asma', p.۵۰۲.

[۱۱] Iftar is the meal that is taken at sunset to break fasting.

[۱۲] Tafsir of ar-Razi, vol.۶ p.۷۸۳, Rawdhat al-Wa'idhin by an-Naysaburi, p.۱۵۷, al-Khasa'iss al-Kubra, vol.۳ p.۲۶۴, ar-Riyadh an-Nadhirah, vol.۲ p.۱۸۸, Tafsir of ibn Jarir, vol.۲۲ p.۳۳۴, Musnad of Ahmad bin Hanbal, vol.۴ p.۱۰۷, Sunan of al-Bayhaqi, vol.۲ p.۱۵۰, Mushkil al-Athaar, vol.۱ p.۳۳۴, ad-Durr al-Manthur, vol.۵ p.۱۹۸, Jami' al-Bayan, vol.۱۲ p.۹-۱۲.

[۱۳] Mustadrak al-Hakim, vol.۲ p.۴۱۶, Usd al-Ghabah, vol.۵ p.۵۲۱.

[۱۴] Ad-Durr al-Manthur, vol.۵ p.۱۹۹.

[۱۵] Majma' az-Zawa'id, vol.۹ p.۱۶۹, Ansab al-Ashraf, vol.۱ p.۱۵۷.

[۱۶] Thakha'ir al-Uqba, p.۲۴.

[۱۷] Mustadrak al-Hakim, vol.۳ p.۱۷۲.

[۱۸] Tafsir of ar-Razi, vol.۲ p.۶۹۹, Tafsir of al-Baydhawi, p.۷۶, Tafsir al-Kashshaf, vol.۱ p.۴۹, Tafsir Rooh al-Bayan, vol.۱ p.۴۵۷, Tafsir al-Jalalayn, vol.۱ p.۳۵, Sahih of Muslim, vol.۲ p.۴۷, Musnad of Ahmad bin Hanbal, vol.۱ p.۱۸۵, Masabeeh as-Sunna, vol.۲ p.۲۰۱, Siyer A'lam an-Nubala', vol.۳ p.۱۹۳, Sunan of at-Tarmithi, vol.۲ p.۱۶۶, Sunan al-Bayhaqi, vol.۷ p.۶۳.

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[۱۹] Najran was the place where the Christians lived.

[۲۰] Noor al-Absar, p.۱۰۰.

[۲۱] Mustadrak al-Hakim, vol.۳ p.۱۵۳, Usd al-Ghabah, vol.۵ p.۵۲۲, al-Isabah, vol.۸ p.۱۵۹, Taththib at-Taththib, vol.۱۲ p.۴۴۱, Kanzol Ummal, vol.۶ p.۲۱۹, Fadha’il al-Khamsah min as-Sihah as-Sittah, vol.۳ p.۱۵۶, Mizan al-I’tidal, vol.۱ p.۵۲۵.

[۲۲] Mizan al-I’tidal, vol.۲ p.۷۲, and in Taththib at-Taththib, vol.۱ p.۴۴۲ it is mentioned, ‘Allah is pleased for your pleasure and displeased for your displeasure’.

[۲۳] Sahih of al-Bukhari, vol.۴ p.۲۱۰, ۲۱۹, Kanzol Ummal, vol.۱۲ p.۱۱۲, Faydh al-Qadeer, vol.۴ p.۵۵۴.

[۲۴] Musnad of Ahmad bin Hanbal, vol.۴ p.۳۲۸, Hilyat al-Awliya’, vol.۲ p.۴۰, Sahih of al-Bukhari, vol.۶ p.۱۵۸.

[۲۵] Kanzol Ummal, vol.۱۲ p.۱۱۱, Mustadrak al-Hakim, vol.۳ p.۱۵۴.

[۲۶] Sahih of at-Tarmithi, vol.۲ p.۱۹, Musnad of Ahmad bin Hanbal, vol.۴ p.۵.

[۲۷] Mizan al-I'tidal, vol.۲ p.۱۳۱.

[۲۸] Thakha’ir al-Uqba, p.۴۸.

[۲۹] Noor al-Absar, p.۴۱.

[۳۰] As-Sawa’iq al-Muhriqah, p.۱۰۹.

[۳۱] Fara’id as-Simtayn, vol.۲ p.۶۶.

[۳۲] Bihar al-Anwar, vol.۷۴ p.۹۵.

[۳۳] Ar-Riyadh an-Nadhirah, vol.۲ p.۲۰۹.

[۳۴] Sahih of at-Tarmithi, vol.۲ p.۳۰۸.

[۳۵] Kanzol Ummal, vol.۱ p.۸۴, Sahih of at-Tarmithi, vol.۲ p.۳۰۸.

[۳۶] Sana’a is the capital of Yemen and Busra is a town in Syria.

[۳۷] Majma' al-Haythami, vol.۹ p.۱۶۳.

[۳۸] As-Sawa'iq al-Muhriqah, p.۷۵.

[۳۹] Sanad is the chain of authorities (narrators) which is the essential part in the transmission of a tradition.

[۴۰] Faydh al-Qadeer, vol. ۳ p.۱۴.

[۴۱] As-Sawa'iq al-Muhriqah, p.۳۶.

[۴۲] Majma' az-Zawa'id, vol.۹ p.۱۶۸, Mustadrak al-Hakim, vol.۲ p.۴۳, Tareekh Baghdad, vol.۲ p.۱۱۹, Hilyatul Awliya', vol.۴ p.۳۰۶, Thakha'ir al-Uqba, p.٥۲۰.

[۴۳] Al-Muraja'at, p.۷۷.

[۴۴] Ar-Riyadh an-Nadhirah, vol.۲ p.۵۲, and like it in Sahih of al-Bukhari, vol.۲ p.۳۱۹ and Sunan ibn Majah, vol.۱ p.۵۲.

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[۴۵] Musnad of Ahmad bin Hanbal, vol.۱ p.۷۷, Sahih at-Tarmithi, vol.۲ p.۳۰۱, Tahthib at-Tahthib, vol.۱۰ p.۴۳.

[۴۶] Mawsoo'at Imam Ameerul Mo'minin, vol.۱ p.۱۹۰, Fara'id as-Simtayn, vol.۲ p.۴۰, Sharh al-Akhbar, vol.۳ p.۵۱۵.

[۴۷] Musnad of Ahmad bin Hanbal, vol.۱ p.۷۷, Sahih at-Tarmithi, vol.۲ p.۳۰۱.

[۴۸] Sirat is the bridge that dominates Hell.

[۴۹] Al-Muraja'at, p.۵۴, the Life of Imam Ameerul Mo'minin, vol.۱ p.۱۲۳.

[۵۰] Al-Muraja'at, p.۵۸.

[۵۱] Mawsoo'at al-Imam Ameerul Mo'minin, vol.۱ p.۱۹۱, al-Muraja'at, p.۵۸ quoted from ash-Sharaf al-Mu'abbad.

[۵۲] Al-Muraja'at, p.۵۹, quoted from ath-Tha'labi when interpreting the Verse of Mawaddah in his at-Tafsir al-Kabeer.

The Marriage of Fatima with Imam Ali

The Marriage of Fatima with Imam Ali

When Fatima (a.s.) grew youth, the great companions hurried to the Prophet (a.s.) one after the other so that he might honor them by marrying his pure daughter to them but the Prophet (a.s.) responded to none of them. From those who had asked the Prophet (a.s.) for his daughter's hand was Abu Bakr whom the Prophet (a.s.) refused his request and said to him, 'I am waiting, regarding her, for the Fate (of Allah).' After him came Umar and the Prophet (a.s.) replied to him as he had replied to his former friend.[۱]

The Prophet (a.s.) announced that the marriage of Fatima (a.s.) was in the hand of Allah and he himself had nothing to do concerning the matter. When Muslims knew that, they refrained from asking the Prophet (a.s.) for his daughter's hand any more.

Sometime later, some companions met Imam Ali (a.s.) and mentioned to him his close kinship to the Prophet (a.s.), his great jihad for Islam, and his support to the Prophet (a.s.) in all his battles and situations. They asked him to propose to Fatima (a.s.) and win the honor of the Prophet's affinity. Imam Ali (a.s.) went to the Prophet (a.s.) hesitatingly because of shyness. He came to the Prophet (a.s.) lowering his sight to the ground. The ,Prophet (a.s.) asked him

?'What do you want, my brother'

Imam Ali (a.s.) was silent for a while out of shyness and then said, 'O messenger of Allah, I '.remembered Fatima

The Prophet (a.s.) answered smilingly while delight appeared on his face, 'Welcome! Allah [has ordered to marry my daughter to you.'[۲

Imam Ali's heart was filled with delight for the honor that Allah granted him. He was the Prophet's cousin and then he was going to be his son-in-law. It has been mentioned in some tafsirs that this verse (And He it is Who has created man from the water, then He has made for him blood relationship and marriage relationship, and your Lord is powerful. [۲۵:۵۴) concerned Imam Ali (a.s.).[۳

The Prophet (a.s.) told his companions that Allah had ordered him to marry his daughter to Imam Ali (a.s.). He said to them, 'An angel came and said to me: O messenger of Allah, Allah sends you greeting and says to you: I have married Fatima to Ali in the high Heaven, [so you marry her to him in the earth.'[۴

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Then, the Prophet (a.s.) went to Fatima (a.s.) and said to her, 'I marry you to the best one of my umma. He is the most knowledgeable, the most prudent, and the first Muslim.'[۵]

On another occasion, he said to her, 'O Fatima, do you not know that Allah observed the people of the earth, and then He chose your father from among them and sent him a messenger, and once another He observed and then He chose your husband and revealed to me so that I married him (to my daughter) and took him my guardian?'[۶]

On a third occasion he said to her, 'He (Imam Ali) is the first of my companions in being Muslim, the most of them in knowledge, and the greatest of them in prudence.'[۷]

All high qualities, ideals, and values were available in Imam Ali (a.s.) and therefore, Allah had chosen him a husband for the daughter of the Prophet (a.s.). In traditions it is mentioned that: "If Ali was not created, there would be no equal for Fatima.'[۸]

The dowry of Fatima

The dowry of Fatima (a.s.) was very simple. The Prophet (a.s.) had assigned it so to be an example for all the women of his nation so that no man and no woman might remain unmarried because of high dowries.

The Prophet (a.s.) said to Imam Ali (a.s.), 'O Ali, do you have something (to pay as dowry)?'

Imam Ali (a.s.) said, 'I have a sword, an armor, and a horse.'

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The Prophet (a.s.) said to him, 'As for your horse, you need it, and as for your sword, you cannot do without it, but as for your armor, you can sell it.'[٩]

Imam Ali (a.s.) went to the market and sold his armor for four hundred and eighty dirhams and came back with the amount knotted in the end of his shirt,[١٠] and put it before the Prophet (a.s.). It was a very simple dowry and it was less than what the poor might pay for their wives.

Her furniture

The Prophet (a.s.) took a handful of dirhams and gave them to Bilal to buy with them some perfumes for Fatima (a.s.), and other handfuls to Salman and Umm Salamah to buy some furniture. It was no long until all requirements of the wedding were prepared. The furniture of Fatima (a.s.) and Ali (a.s.) was the following:

١. A sheepskin to sleep on

٢. A pillow of leather stuffed with palm-tree fibers

٣. A bed made of palm-tree branches

۴. A quern

۵. A water skin

۶. Two jars

٧. Some pottery vessels

This furniture was very simple and cheap in people's consideration, but it was too valuable in the Islam's view. It was more precious than jewels and expensive things that kings and wealthy people give to their wives.

The furniture was put before the Prophet (a.s.). He looked at the pottery and said, 'Blessed are the people of a house whose most vessels are of pottery.'

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Allama al-Fartoosi described this house of Imam Ali and Fatima in the following poem by ,saying

.And your house that is too simple with what its four corners contained"

,In a corner a mat beside it a jar was put

,And in another a bed of palm-tree branches there was

,And clay vessels that were the cups which were made by their owners hands

,And a quern was there that blistered the hand that milled barley

[As if humbleness with what it contained was a sign that everything worshipped."[۱۱

Lomnice concluded from the simplicity of Fatima's wedding that the Prophet (a.s.) hated Fatima because he married her to a poor man and that the furniture of her house was too simple. The ignorance of Lomnice regarding Islam led him to this conclusion. His mind was .built by the Western life that did not understand Islam

Islam hates excessive dowries so that to make marriage easy for all. The Prophet (a.s.) [said, 'The best women of my community are those of less dowries.'[۱۲

Imam as-Sadiq (a.s.) said, 'A man, during the time of the messenger of Allah, got married [to a woman for a sura from the Qur'an,[۱۳] a dirham, or some wheat.'[۱۴

Once, the Prophet (a.s.) married some man from his companions who possessed nothing to a woman for a dowry of that he should teach his wife one sura from the Qur'an.[۱۵] ."That dowry was called "the dowry of the sura

The Islamic Sharia encourages marriage with little dowries and cancels superiority between spouses. It makes a Muslim man equal to a Muslim woman, but these values .were ignored by Lomnice who looked at things only from the material angle

The sermon of marriage

On concluding the agreement of marriage, the Prophet (a.s.) made this speech before a crowd of his companions. He said,

"Praise be to Allah Who is praised for His blessing, worshipped by His power, obeyed by His sovereignty, Who it is feared from His torment and affliction, Whose command is executed in His heaven and in His earth, Who has created the creation (people) by His power, distinguished them with His commandments, glorified them by His religion, and honored them by His prophet Muhammad, Allah's blessing be on him and on his progeny.

Allah, Whose name has been blessed and Whose greatness has been exalted, has made affinity (through marriage) as subsequent kinship and imposed matter that He interlaces relatives and binds people by it. Allah the Almighty says, (And He it is Who has created man from water, then He has made for him blood relationship and marriage relationship, and your Lord is powerful. ۲۵:۵۴). The command of Allah comes to His judgment and His judgment comes to His fate. Every judgment has a fate, and every fate has a term, and every term has a prescription. (Allah makes to pass away what He wills and establishes what He wills, and with Him is the basis of the Book. ۱۳:۳۹).

Allah the Almighty has ordered me to marry Fatima to Ali. Now, I make you witness that I marry Fatima to Ali for four hundred weights of silver (as dowry), if he agrees, due to the authentic Sunna and the obligatory duty. May Allah gather them together, bless them, make their offspring good, and make their progeny the keys to mercy, the source of wisdom, and safety to the nation. I say this and ask Allah to forgive me and forgive you."

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Imam Ali (a.s.) was not present when the Prophet (a.s.) was delivering the sermon of marriage for he was away to carry out something for the Prophet (a.s.). After the end of ,the sermon, he came. When the Prophet (a.s.) saw him, he smiled and said

O Ali, Allah has ordered me to marry Fatima to you, and I have done for four hundred" [weights of silver."[۱۶

,Then, the Prophet (a.s.) asked Imam Ali (a.s.) to speak, and Imam Ali (a.s.) said

Praise be to Allah Who has been near to His praisers, approached His askers, promised" the Paradise for whoever fears Him, and warned with Fire whoever disobeys Him. We praise Him for His eternal favor, ask Him for assistance and to guide us, believe in Him, ask Him to suffice all our needs, and bear witness that there is no god but Allah alone with no partner with Him a witness that fits and pleases Him, and that Muhammad is His servant and messenger, may Allah have blessing on him a blessing that takes him closer to Allah, favors, exalts, and chooses him. Marriage is from that which Allah has ordered and from that which pleases Him. This is the messenger of Allah. He has married his daughter Fatima to me for a dowry of five hundred dirhams, and I have agreed. Ask him ".and witness on that

Then the Prophet said, "I marry my daughter to you as the Beneficent One has willed for you. I have accepted what Allah has accepted for her. The best son-in-law, and the best [companion you are, and Allah's pleasure with you suffices you."[۱۷

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Then, Imam Ali (a.s.) prostrated himself before Allah as gratefulness for this great blessing that Allah had endowed him with. After that, the Prophet (a.s.) prayed Allah for Imam Ali (a.s.) and Fatima (a.s.) saying, "May Allah bless you, prosper you, unite between you, and produce much good from you."[۱۸]

The conclusion of marriage was held in the mosque of the Prophet (a.s.).[۱۹] The Prophet (a.s.) ordered a vessel of unripe dates to be offered to the attendants to eat from it.

The banquet of marriage

On the night of wedding, the Prophet said to Imam Ali (a.s.), ' O Ali, there must be a banquet for the bride.'[۲۰]

Imam Ali (a.s.) had nothing in order to prepare the banquet. Sa'd bin Ubadah offered a sheep and some men from the Ansar offered some corn. Food was prepared and Muslims were invited for dinner. The Prophet (a.s.) gave some dirhams to Imam Ali (a.s.) and asked him to buy some oil, dates, and cheese. When Imam Ali (a.s.) bought those things, the Prophet (a.s.) uncovered his arms and began splitting the dates and mixing them with the oil and cheese and so he made "heiss"[۲۱] and offered it to the invitees.[۲۲] After having dinner, the invitees congratulated Imam Ali (a.s.) and prayed Allah to bless his marriage.

The Prophet (a.s.) said to his daughter Fatima (a.s.), "Do you know Ali's position to me? He supported me while he was twelve years old, stroke with the sword before me when he was sixteen, killed heroes when he was nineteen, relieved my grieves when he was twenty, and plucked up the gate of Khaybar when he was twenty-two years old."[۲۳]

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The house

The house in which Imam Ali and Fatima (peace be on them) had got married was one of Haritha bin an-Nu'man's houses. First, the Prophet (a.s.) was shy to take the house, but when Harithah understood that, he hurried to the Prophet (a.s.) saying, 'O messenger of Allah, I and my properties are for Allah and for His messenger. By Allah, nothing is more beloved to me than what you take from me, and what you take (from me) is more beloved to me than what you leave (to me).' The Prophet (a.s.) thanked and prayed Allah for him. [Then, Fatima (a.s.) moved to live in this house.[٢۴

The wedding

The Prophet asked his wife Umm Salamah to take his daughter Fatima (a.s.) to the house of Imam Ali (a.s.) that was next to the mosque of the Prophet (a.s.). So Umm Salamah and some women from the Muhajireen and the Ansar carried Fatima (a.s.) home in a procession while chanting some songs and poetry. After having offered the Isha' Prayer, the Prophet (a.s.) went to Imam Ali's house and Umm Ayman received him there. He ?'asked her, 'Is my brother here

She said, 'O messenger of Allah, may my father and mother die for you! Who is your ?'brother

'.He said, 'Ali bin Abi Talib

?'How is he your brother whereas you have married your daughter to him

'.He said, 'It is so, Umm Aymen

The Prophet (a.s.) came in and the two spouses got up out of respect and reverence. The Prophet (a.s.) asked Fatima (a.s.) to bring him some water and she did. He drank a sip and then ejected it back into the cup. He asked Fatima (a.s.) to get up and he sprinkled some of that water on her chest and head. Then, he raised his head towards the heaven saying, '.'O Allah, I ask You to protect her and her progeny from cursed Satan

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Then the Prophet (a.s.) asked Imam Ali (a.s.) to bring another cup of water and he did. The Prophet drank a sip and ejected it back into the cup. Then he poured some of the water of the cup on Imam Ali's head and prayed Allah for him saying, 'O Allah, I ask You to protect him and his progeny from cursed Satan.' He asked him to turn back and when Imam Ali (a.s.) turned back, the Prophet poured the rest of the water, prayed for Imam Ali (a.s.) and asked him to go in to his wife.[۲۵]

By getting married to Fatima (a.s.), Imam Ali (a.s.) got further honor and importance before people. It has been mentioned in traditions that, "Ali had a high rank before people during the life of Fatima (a.s.)."[۲۶]

Once, the Prophet said to Fatima (a.s.), "I have married you to a master in this life and a master in the afterlife. No one hates him except a polytheist."[۲۷]

On the night of her wedding, Fatima (a.s.) took off her wedding dress and gave it to a poor young woman. The following day, the Prophet (a.s.) visited her and found that she was not wearing her wedding dress. He asked why and she said, 'O father, a poor young woman knocked the door asking for a dress. I wanted to give her my old dress but then I remembered this saying of Allah (You will not attain unto piety until you spend of that which you love. ۳:۹۲). Therefore, I gave her my new dress that I loved.'[۲۸]

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This blessed house (of Imam Ali and Fatima) was established in the second year of Hijra.[۲۹] And it was said other than this. It was said that Fatima (a.s.) was ten years old when she got married[۳۰] while Imam Ali (a.s.) was twenty-one years and five months.[۳۱]

The house that Fatima lived in

The Prophet (a.s.) built his daughter a house adjacent to the Great Mosque and made a door in it that was opened to the mosque. When the Prophet (a.s.) ordered all the doors that were opened to the mosque to be closed and he excluded the door of Fatima(and Ali)'s house as a kind of honoring and glorifying.[۳۲]

Ibn Umar considered the Prophet's closing all the doors of the companions' houses that were opened to the mosque except the door of Imam Ali (a.s.) as one of the merits that Imam Ali (a.s.) had got.[۳۳]

The house affairs

Fatima bint Asad, Imam Ali's mother, lived with the Imam in the same house. So he divided the house affairs between his mother and his wife Fatima bint Muhammad (a.s.). The internal house affairs such as serving food and the like were his wife's duty whereas the external affairs were his mother's.[۳۴]

Fatima, the Prophet's daughter, served food for her husband and children. She milled mostly barley in the quern and sometimes wheat. Then she kneaded and baked it. Fatima (a.s.) lived as the prophets and their guardians lived. She was ascetic and very simple in all sides of her life.

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She swept and cleaned the house with her bare hands. She wove clothes for her husband and children. The shirt that Imam Ali (a.s.) put on in wars had been woven by her.[۳۵]

Imam Ali (a.s.) often helped Fatima (a.s.) in the house affairs. He said, "Once, the messenger of Allah (a.s.) visited us while Fatima was near the cooking pot and I was picking out lentils. He said, 'O Abul Hasan, listen to what I say, and I do not say except from my Lord. Every man, who helps his wife in her house, Allah will write for him as much as the hairs on his body (the reward of) worship of a year; fasting in the day and worshipping all the night, and Allah will give him like the reward of the patient and the righteous.'"[۳۶]

In some sources, it has been mentioned that the Prophet (a.s.) had determined for Fatima (a.s.) the work inside the house and for Imam Ali (a.s.) the work outside the house.[۳۷]

The life of Imam Ali (a.s.) and Fatima (a.s.) was full of love and friendliness. About that Imam Ali (a.s.) said, 'By Allah, I did never anger her or force her to do something (unwillingly) until Allah took her to the better world. She also did never anger me nor did she disobey me in anything at all. When I looked at her, my griefs and sorrows were relieved.'[۳۸]

Besides the tire and hardship she faced in milling the food for her family, she milled food for her weak and old neighbors just for the sake of Allah.

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Salman al-Farisi narrated, "One day, I passed by Fatima's house and heard al-Hasan and al-Husayn, who were young children, crying. I pity them and said to Fatima from behind '.the door, 'I want to carry al-Hasan and al-Husayn

'.She said to me, 'O Salman, I have no veil on my head

I threw my aba to her. She veiled herself with it and went to al-Hasan and al-Husayn. I sat near the quern that she was milling with it and I began running it. I found some blood on the shaft of the quern and became astonished. I asked Fatima about it and she said that she milled barley and wheat for the poor people of Medina who had no querns. She [received them kindly and milled their food for them.'[۳۹

One day, the Prophet came to her and found her milling while wearing a garment of camel hair. He cried and said to her, 'Be patient with the bitterness of this life for the sake [of the bliss of the afterlife tomorrow.'[۴۰

While she was milling she was reciting this saying of Allah, (and whatever is with Allah is .(better and more lasting. ۲۸:۶۰

The Prophet (a.s.) recommended Fatima (a.s.) not to insist on Imam Ali (a.s.) to buy her anything from the pleasures of the worldly life. She said to Imam Ali (a.s.), "The messenger of Allah (a.s.) had forbidden me from asking you for anything. He said to me, 'Do not ask your cousin for anything. If he himself brings you something (accept it); "'.otherwise, do not ask him for anything

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Fatima (a.s.) often carried water for her weak neighbors. She filled the skin from wells and [carried it to them until her back was affected.[۴١

Fatima's children are the Prophet's children

Many true traditions have been transmitted from the Prophet (a.s.) showing that he had considered Fatima's children as his. All the Prophet's children died in their early childhood, and so the polytheists rejoiced at that and said that the Prophet had no offspring; therefore, Allah revealed to the Prophet these verses, (Surely We have given you (al-Kawthar) the Fount (of abundance). Therefore pray to your Lord and make a sacrifice. .(Surely your enemy is the one who shall be without posterity. ١٠٨:١-٣

Exegetes say that al-Kawthar was Fatima (a.s.) the principal of all the women of the world and that the Prophet's posterity was from her. The Prophet (a.s.) loved his grandchildren from the deep of his heart and he saw that they would be the continuity of his life. Once, in their early childhood, al-Hasan and al-Husayn (peace be on them) walked and stumbled. The Prophet (a.s.) descended from the minbar, carried them, and said, 'Allah '.(the Great is true when He says, (your possessions and children are but a trial. ٨:٢٨

When he heard one of them crying, he said to his daughter Fatima (a.s.), 'Why are they ?'crying? Do you not know that their crying distresses me

The Prophet (a.s.) himself took care of them and managed their affairs. One night, he heard that al-Hasan (a.s.) wanted some water. He brought some water. Al-Husayn (a.s.) wanted to drink water but the Prophet (a.s.) gave water to al-Hasan (a.s.) first. Fatima '.!(a.s.) said to her father, 'As if al-Hasan is more beloved to you

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The Prophet said, ‘No! But al-Hasan asked for water first.’ Then he wrapped them with one wrap and said to them, ‘I and you will be in one place on the Day of Resurrection.’[۴۲]

The following are some traditions declaring that Fatima’s children were the Prophet’s offspring.

۱. Fatima bint Imam al-Husayn narrated from her grandmother Fatima az-Zahra’ (a.s.) that the Prophet had said, ‘All the children of Adam belong to their agnation except Fatima’s children that I am their father and I am their agnation.’[۴۳]

۲. The Prophet (a.s.) said, ‘For all children of a father there is an agnation that they belong to except Fatima’s children that I am their guardian and I am their agnation. They have been created from my clay. Woe unto whoever denies their preference. Whoever loves them Allah loves him, and whoever hates them Allah hates him.’[۴۴]

۳. The Prophet (a.s.) said, ‘The agnation of every children belongs to their father except Fatima’s children. I am their father and I am their agnation.’[۴۵]

۴. The Prophet (a.s.) said, ‘Every children of a mother belong to an agnation, except Fatima’s children that I am their guardian and I am their agnation.’[۴۶]

Nevertheless, the Umayyads denied the Prophet’s fatherhood to Fatima’s children and claimed that one’s daughter’s child was not considered as one’s child. Their poet said,

“Our children are the children of our sons,

but as for our daughters,

their children are the children of strange men.”

Islam has refuted this notion of the pre-Islamic age and not differentiated between one’s daughter’s children and son’s children.

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,It is worth mentioning that we mention this story here. Aamir ash-Sha'bi narrated

One day, I was with al-Hajjaj.[۴۷] It was the day of Eid ul-Adha. He turned towards me" ?'and said, 'O Aamir, by what do people approach Allah on this day

'.I said, 'People approach Allah through sacrifices

Al-Hajjaj said, 'How about you if I shall sacrifice a man from the adherents of al-Hasan ?'and al-Husayn

Al-Hajjaj ordered his men to bring that man, and they did before no long. He was an old man tied with heavy ties. Al-Hajjaj shouted at this old man who was Yahya bin Ya'mur, ?"Are you still in your deviation from the truth

The old man asked why and al-Hajjaj said to him, 'You claim that al-Hasan and al-Husayn '.(.are the children of the messenger of Allah (a.s

Yahya confirmed that al-Hasan and al-Husayn, peace be on them, were the Prophet's children and he gave proofs on that. He recited this verse (say: Come let us call our sons and your sons, and our women and your women, and ourselves and yourselves. ۳:۶۱) and .(said that it was al-Hasan and al-Husayn who were meant by (our sons

Al-Hajjaj cried out harshly, 'Do you have other than this verse or otherwise I shall behead ?'you

Yahya recited this other verse (and of his descendants, Dawood and Sulaiman and Ayyub... and Isa (Jesus)... ۶:۸۴-۸۵) and said that the Holy Qur'an declared that Jesus (a.s.) was from the posterity of Prophet Abraham (a.s.) though Prophet Jesus (a.s.) had been .born with no father

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‘.Al-Hajjaj said, ‘Jesus was from Abraham’s children because of his mother Mary

Yahya asked how long it was between Mary and Abraham and al-Hajjaj said it was some .generations

Then Yahya said, ‘Between al-Hasan and al-Husayn and the messenger of Allah (a.s.) ?‘there was no one save Fatima. So are they not the Prophet’s children

Al-Hajjaj looked at the ground and pondered for a while after being refuted by Yahya. Then, he said to his men, ‘Untie his ties and chains and give him ten thousand dinars in ‘.spite of me

I (Aamir) followed after Yahya to see what he would do with the ten thousand dinars. I saw him standing in a square called Rahbat al-Kufa while distributing the money among [the poor and saying, ‘This is from the blessings of al-Hasan and al-Husayn.’[۴۸

The Abbasids were not better than the Umayyads in this concern. In fact, they were much worse. They hated the Alawids bitterly, chased them everywhere, threw many of them into dark prisons, and killed too many others. The Abbasid kings donated great gifts to the poets who dispraised the Alawids in their presence. Anyhow, we do not want to mention .their shameful conducts in this concern in order not to expatiate

Footnote

Tabaqat ibn Sa’d, vol.۸ p.۱۱, Tareekh al-Khamees, vol.۱ p.۴۰۷, Thakha'ir [۱]

.al-Uqba, p.۲۹

Noor Al-Absar, p.۴۲, Kanzol Ummal, vol.۶ p.۳۱۸, Mustadrak al-Hakim, vol.۳ [۲]

.p.۱۵۳

.Majma’ al-Bayan, vol.۹ p.۱۷۵ [۳]

.Thakha'ir al-Uqba, p.۳۲ [۴]

.Jam’ al-Jawami’, vol.۶ p.۳۹۸ [۵]

p: ۱۱۲

[۶] Thakha'ir al-Uqba, p.۳۲.

[۷] Kanzol Ummal, vol.۶ p.۱۵۳.

[۸] Musnad of Ahmad bin Hanbal, vol.۵ p.۳۶, Majma' az-Zawa'id, ۶ p.۱۰۱, Ar-

Riyadh an-Nadhirah, vol.۲ p.۱۹۴.

[۹] Kifayat at-Talib, p.۱۶۶, Bihar al-Anwar, vol.۴۳ p.۱۲۰.

[۱۰] Kanzol Ummal, vol.۷ p.۱۴.

[۱۱] Malhamat (epic of) Ahlul Bayt by al-Fartoosi, vol.۱ p.۳۵.

[۱۲] Man La Yahdhuruhu al-Faqeeh, vol.۳ p.۲۴۳.

[۱۳] To teach his wife a sura from the Qur'an as her dowry.

[۱۴] Tahthib al-Ahkam, vol.۷ p.۳۶۶.

[۱۵] Sahih Muslim, vol.۱ p.۵۴۵.

[۱۶] Kashful Ghummah, p.۳۵۸-۳۵۹, Bihar al-Anwar, vol.۴۳ p.۱۳۲.

[۱۷] Bihar al-Anwar, vol. ۴۳ p.۱۳۲.

[۱۸] Noor al-Absar, p.۴۲, ar-Riyadh an-Nadhirah, vol.۲ p.۱۸۳, Thakha'ir al-

Uqba, p.۲۹.

[۱۹] Khashf al-Ghummah, vol.۳۵۸.

[۲۰] Kanzol Ummal, vol.۷ p.۱۴.

[۲۱] The name of such food.

[۲۲] Bihar al-Anwar, vol.۴۳ p.۱۳۲

[۲۳] Amali as-Saduq, p.۴۸۳.

[۲۴] Bihar al-Anwar, vol.۴۰ p.۶.

[۲۵] The Life of Imam al-Hasan bin Ali, vol.۱ p.۵۲-۵۳.

[۲۶] Ghareeb al-Hadith by ibn al-Jawzi, vol.۲ p.۴۵۵, an-Nihayah fee Ghareeb al-Hadith, ۵ p.۱۵۸.

[۲۷] Thakha'ir al-Uqba, p.۴۳.

[۲۸] Know that I am Fatima, vol.۲ p.۶۶۵.

[۲۹] Murooj ath-Thahab, vol.۲ p.۱۸۷.

[۳۰] Bihar al-Anwar, vol.۱۰ p.۴.

[۳۱] Murooj ath-Thahab, vol.۲ p.۱۸۷.

[۳۲] Musnad Ahmad bin Hanbal, vol.۲ p.۲۶, al-Mu'jam al-Kabeer, vol.۲ p.۲۴۶,

[۳۳] An-Nafahaat al-Qudsiyyah fee al-Anwar al-Fatimiyyah, p.۱۳۵ quoted from Musnad Ahmad bin Hanbal, vol.۲ p.۲۶, Usd al-Ghabah, vol.۳ p.۲۱۴, Kanzol Ummal, vol.۶ p.۳۱۹.

[۳۴] Al-Istee'ab (printed on the margins of al-Isabah), vol.۴ p.۳۶۳, Tahthib al-Kamal, vol.۳ p.۲۴۸.

[۳۵] Bihar al-Anwar, vol.۳۹ p.۵۴.

[۳۶] Ibid., vol.۱۰۱ p.۱۳۲.

[۳۷] Hilyat al-Awliya', vol.۶ p.۱۰۴.

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.Bihar al-Anwar, vol.۴۳ p.۱۳۳ quoted from Amali at-Toosi [۳۸]

.Know that I am Fatima, vol.۴ p.۵۴۷ [۳۹]

.Kanzol Ummal, vol.۶ p.۲۹۵ [۴۰]

.Bihar al-Anwar, vol.۴۳ p.۸۲ [۴۱]

.Fatima az-Zahra' and the Fatimids, p.۴۳ [۴۲]

.Tareekh Baghdad, vol.۱۱ p.۲۸۵ [۴۳]

.Kanzol Ummal, vol.۶ p.۲۱۶ [۴۴]

.Thakha'ir al-Uqba, p.۲۲۱ [۴۵]

.Kanzol Ummal, vol.۶ p.۲۲۰ [۴۶]

.Al-Hajjaj bin Yousuf ath-Thaqafi was the cruelest wali of the Umayyads [۴۷]

Know that I am Fatima, vol.۳ p.۱۹۳-۱۹۵, and mentioned briefer in Tafsir al-Qurtubi, vol.۷ [۴۸] .p.۳۱ and al-Mustadrak ala as-Sahihayn, vol.۳ p.۱۸۰

The Pure Progeny

The Pure Progeny

Here, we talk about the blessed children of Fatima (a.s.) who and whose posterity were .the infallible deputies of Allah in the earth

(.Imam al-Hasan (a.s

Point

He was the first child of Fatima (a.s.). He was born in Ramadan, in the second or the third [year of hijra.[۱

When the Prophet (a.s.) was informed about this blessed newborn child, he was very pleased and delighted. He hurried to Fatima's house to congratulate her. Arriving in the '!house, the Prophet said to Asma', 'Bring me my son

Asma' brought Imam al-Hasan wrapped in a yellow piece of cloth. The Prophet took him, joined him to his chest, kissed him in the mouth, fed him with his saliva, raised his (the Prophet) hands towards the heaven and said, 'O Allah, I ask You to protect him and his posterity from cursed Satan.'[۲]

Then, the Prophet (a.s.) recited the azan in the right ear of his blessed newborn child and the eqama in his left ear.[۳] This child of prophethood received the world of existence with the highest psalm; it was "Allahu Akbar; Allah is Great, and la illaha illallah; there is no god but Allah."

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?‘The Prophet (a.s.) asked Imam Ali (a.s.), ‘Have you named this blessed child

‘.Imam Ali (a.s.) replied, ‘I would not precede you, O messenger of Allah

‘.The Prophet (a.s.) said, ‘And I would not precede my Lord

It was no long when Gabriel came down to the Prophet carrying with him the name from Allah. The angel said to the Prophet (a.s.), ‘Name him Hasan!’[۴]

Seven days after the birth of the Prophet’s grandchild, the Prophet came to his daughter’s house to endow his grandson with some honor. He slaughtered a ram as a sacrifice for him. It was the aqiqah[۵] that has become a traditional since then until now. Then, he cut the hair of his grandson with his holy hands and gave silver, inasmuch as the weight of the hair, to the poor.[۶] Then, he surnamed him (gave him a kunyah)[۷] as Abu Muhammad.[۸] Imam al-Hasan (a.s.) had no kunyah other than this one.

The Prophet (a.s.) declared his love to Imam al-Hasan (a.s.) and praised him in many traditions. The following are some of them:

۱. Aa’ishah narrated that the Prophet (a.s.) said, ‘By Allah, this is my son. I love him and love whoever loves him.’[۹]

۲. Al-Bara’ bin Aazib narrated, ‘Once, I saw the Prophet (a.s.) carrying al-Hasan on his shoulder and saying, ‘O Allah, I love him, so love him!’[۱۰]

۳. Abdullah bin Abbas said, ‘One day, the Prophet (a.s.) came carrying al-Hasan on his neck. Some man met him and said, ‘O boy, it is the best back you have ridden on.’

[The Prophet (a.s.) said, 'And the best rider he is.'[۱۱

۴. The Prophet (a.s.) said, 'Let him, who likes to look at the sire of the youth of the Paradise, look at al-Hasan.'[۱۲]

۵. The Prophet (a.s.) said, 'Al-Hasan is my pleasure in this world.'[۱۳]

۶. Anas bin Malik narrated, 'One day, al-Hasan came in to the Prophet (a.s.). I wanted to take him away from him, but the Prophet (a.s.) said, 'Stop that! Let alone my son and the fruit of my heart! Whoever harms this one will harm me, and whoever harms me will harm Allah.'[۱۴]

۷. Once, the Prophet (a.s.) offered the Maghrib (or Isha') Prayer and prolonged the prostration. After finishing the prayer, People asked him why he did so and he said, 'My son (al-Hasan) rod on me and I hated to send him down soon.'[۱۵]

۸. Abdullah bin Abdurrahman bin az-Zubayr said, 'The most similar and most beloved one to the Prophet was al-Hasan. I saw the Prophet prostrating (in prayer) and al-Hasan got up over his neck (or back). The Prophet did not send him down until he himself got down. Once, I saw him, while bowing (in prayer), open his legs for him (al-Hasan) so that he could pass to the other side.'[۱۶]

There are many other traditions that have been transmitted from the Prophet (a.s.) about the preference of Imam al-Hasan (a.s.) besides many others that are common between Imam al-Hasan (a.s.) and Imam al-Husayn (a.s.). We have mentioned those traditions in the first volume of our book "the Life of Imam al-Hasan bin Ali".

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His education

The Prophet (a.s.) brought up and educated his grandson Imam al-Hasan (a.s.) and fed him with his own ideals. The other educator of Imam al-Hasan (a.s.) was his father Imam Ali (a.s.) who was the best educator in the world of Islam after the Prophet (a.s.). He also fed in his son his high ideals and morals. His mother Fatima (a.s.), too, educated him with the loyal faith and the deep love to Allah the Almighty. Therefore, he was a copy to these three great, infallible persons.

Fatima (a.s.) often sent al-Hasan and al-Husayn, peace be on them, to the meeting of their grandfather the messenger of Allah (a.s.) to learn his traditions and moralities. When they came back home, she asked them about what knowledge and wisdom they got in the meeting of their grandfather (a.s.). Al-Hasan, who was seven years old, listened to the revelation in his grandfather's meeting and memorized it. Then, he came to his mother Fatima (a.s.) to recite it before her. When Imam Ali (a.s.) came to her, he found that she had known about the revelation that had at once been revealed to the Prophet (a.s.). When he asked her about it, she replied that it was from her son al-Hasan (a.s.).

Once, Imam Ali (a.s.) hid himself in his room. Al-Hasan came to his mother to recite before her the revelation he had heard in his grandfather's meeting. For a moment, he was tongue-tied, and his mother asked kindly, 'What is the matter with you?'

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He said, ‘Do not be astonished at what has happened to me, for there is a Great One that ‘.takes care of me

[Imam Ali (a.s.) came out and began kissing his son al-Hasan.[١٧

His moralities

All high qualities were available in Imam Abu Muhammad al-Hasan (a.s.), and this naturally was because he had been fed with his grandfather the Prophet (a.s.) and his father Imam Ali’s virtues. The following stories show the high morals Imam al-Hasan .(a.s.) had

One day, an old man from Sham trespassed against Imam al-Hasan (a.s.) and began .١ abusing him. Imam al-Hasan (a.s.) remained silent until the man finished his revilement, and then said to him kindly and smilingly, ‘O sheikh (old man), I think you are a stranger. If you ask us for something, we will give you, if you ask us for guidance, we will guide you, if you ask us to carry you (to prepare for your travel), we will do, if you are hungry, we will give you food, if you are in need, we will satisfy you, and if you are chased, we will shelter ‘.you

The man was astonished and could answer with nothing. He was confused before these high morals of Imam al-Hasan (a.s.). Then he said, ‘Allah knows best with whom to place [His message.’[١٨

One day, Imam al-Hasan (a.s.) was sitting in some place and when he wanted to leave, .٢ a poor man came to him. He welcomed the poor man, humored him, and said, ‘You sat ?‘just when we got up. Do you permit me to go

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[The poor man was astonished at such morality, and permitted the imam to leave.[١٩

Once, he passed by some poor men who had put some pieces of bread on the earth and .٣ were eating from them. They invited him to participate in their food, and he responded. He sat down and began eating with them. He said, 'Surely Allah does not love the proud.' [Then, he invited them to his house. He gave them food, clothes, and other things.[٢٠

His patience

Imam Abu Muhammad al-Hasan (a.s.) was too patient. He met whoever wronged him .with pardon and kindness. Historians have mentioned many stories on this matter

Once, he found that the leg of one of his sheep was broken. He asked his servant who did that and the servant said it was he. Imam al-Hasan (a.s.) asked him why and he replied, '.'To grieve you

'.Imam al-Hasan (a.s.) smiled at him and said, 'I will please you in return

[He set the servant free and gifted him generously.[٢١

Marwan, who was one of the bitterest enemies to Imam al-Hasan, acknowledged the great patience of the imam. When the imam died, Marwan came and carried the imam's coffin. Imam al-Husayn (a.s.) was astonished and said to Marwan, 'Today you carry his '!coffin, while yesterday you depressed him bitterly

[Marwan said, 'I did that to one whose patience was like mountains.'[٢٢

Imam al-Hasan (a.s.) was a true copy of his grandfather the Prophet (a.s.) in patience and .morals

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His Generosity

Imam al-Hasan (a.s.) was one of the most generous people, the kindest, and most charitable to the poor and the wretched. He did never reject a beggar at all. He was asked ,about that and he said

I always beg Allah and look forward to His gift. Therefore, I feel shy to be a beggar and" at the same time I reject a beggar. Allah has accustomed me to a habit that He pours on me His blessings, and I have accustomed Him that I pour His blessings on people. I fear that if I stop my habit, He will stop His habit.' Then he recited the following verses of :poetry

,When an asker comes to me"

.I say: welcome to the One Whose favor is urgently obligatory on me

.And from His favor there is a favor on every favorer

[And the best of one's days is when he is asked (by a needy one)."[٢٣

Needy people often crowded at the door of Imam al-Hasan (a.s.), and he always gave them generously. One day, a nomad came to him asking for help. The imam asked his servant to give the nomad all that there was in the bursary. It was ten thousand dinars. The nomad said to the Imam al-Hasan (a.s.), 'Would you let me reveal my need and ?'declare my praise

,Imam al-Hasan (a.s.) said to him

,We are people whose donation is fresh"

.in which hope and expectation revel

,Our selves give before being asked

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.To save the face of one who asks

,If the sea knows the abundance of our donation

[It shall, because of shyness, flow over after its flooding."[۲۴

In our book "The Life of Imam al-Hasan bin Ali" we have mentioned many stories on his .generosity and bounty

His asceticism

Imam al-Hasan (a.s.) turned his back to the pleasures of this worldly life and turned :devotedly towards Allah the Almighty. It is related that he had said

,A bit of poor bread sates me"

,and a sip of water suffices me

,and a piece of thin clothe covers me when alive

".and when I die, it is enough as a shroud

Muhammad bin Babwayh has written a book called "The Asceticism of Imam al-Hasan" in .which he has mentioned many stories on Imam al-Hasan's asceticism

Imam al-Hasan (a.s.) offered all that he had just to please Allah the Almighty. He gave all [his possessions two times, and divided his properties with Allah three times...[۲۵

His worship

Imam al-Hasan (a.s.) was the most worshipping one in his time. Historians say, 'He was not seen at any time unless he was mentioning Allah the Almighty'[۲۶] and that when he recalled the Paradise and Hell, he became confused and upset as if he was ill, and so he prayed Allah to take him to the Paradise and protect him from the Hell. When he recalled death and what would come after it, he cried a crying of an afraid repentant.[۲۷] When he recalled the standing before Allah on the Day of Resurrection, he sighed so deeply until he [fainted.[۲۸

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When he wanted to perform wudu' (ablution), he changed color and he trembled. He was asked about this and he said, 'He, who stands before Allah the Lord of the Throne, must '.tremble and his color fade

When he finished his wudu' and set towards the mosque, he prayed Allah by saying, 'O my Lord, your guest is at Your door. O Beneficent, the wrong doer has come to You, so [forgive the badness we have with the goodness You have.'[۲۹

When he stood to offer the prayer, fear overcame him until all his organs trembled.[۳۰] After offering the Fajr (dawn) Prayer, he did not utter save the mention of Allah until the [sun shone.[۳۱

He had performed the hajj to the Inviolable House of Allah (the Kaaba) twenty-five times on foot though he had best camels.[۳۲] He was asked about his going too much on foot to [the Kaaba and he said, 'I feel shy of my Lord not to go to His House on my feet.'[۳۳

His caliphate

He assumed the Islamic caliphate after the martyrdom of his father Imam Ali (a.s.) the pioneer of Justice in Islam. Some of his army rebelled against him and some other leant to rest and gave up fighting. Many of his soldiers were affected by the Kharijites who had accused Imam Ali (a.s.) of reneging his religion. They invited the army to rebel against Imam al-Hasan (a.s.), besides that the commanders of the divisions corresponded with Mo'awiya and agreed with him that they would assassinate Imam al-Hasan or capture him. Unfortunately, Ubaydillah bin al-Abbas, Imam al-Hasan's cousin, who was the general leader of the army, was bribed by Mo'awiya, and so he took with him a part of the army and joined Mo'awiya under the darkness of night. Therefore, the army of Imam al-.Hasan (a.s.) was left in confusion and seditions

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Before this severe ordeal, Imam al-Hasan (a.s.) had but two choices; either to fight with his wrecked army and sacrifice himself, his family, and his followers without offering to Islam and the nation any good, because Mo'awiya with his trick and cunning would deceive the public and show them that Imam al-Hasan (a.s.) and his followers had deviated from Islam, and if the imam was taken a captive, Mo'awiya would set him free and thus he would purify himself and his Umayyad family from the disgrace that the Prophet (a.s.) had stained them with when he set them free after the conquest of Mecca.

Or he would make peace with Mo'awiya unwillingly and in spite of him, and then Mo'awiya would be free in his oppression and consequently he would be exposed before the public that he was too far from the reality of Islam. And this came true immediately after the truce. Mo'awiya made a speech before the people of Iraq saying, 'I have not fought you to offer prayers, to fast, pay zakat, or to perform the hajj, but I have fought you to have power over you, and Allah has given me this although you are unwilling. I have put everything, which I have agreed on with al-Hasan (in the truce), under my feet. I will fulfill nothing of it.'

Imam al-Hasan (a.s.) had chosen peace, and otherwise the nation would suffer calamities and bloodsheds that only Allah knew how disastrous they would be.

In the truce of peace, Imam al-Hasan (a.s.) made conditions on Mo'awiya that deprived him of the legal authority and showed him to people that he was just a boss of a gang. The imam stipulated on Mo'awiya that he (the imam) would not call him as Ameerul Mo'minin (the commander of the believers), and that Mo'awiya should not violate the Book of Allah and the Sunna of His prophet in all of his conducts. Anyhow, Mo'awiya did not fulfill any of the conditions of the truce.

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After the truce, the policy of Mo'awiya violated the Book of Allah and the Sunna of His prophet. He governed the nation with a dark policy that had no kindness and mercy. He killed innocent people and spread terror everywhere. He plundered the wealth of the nation and gave power to evil men like Ziyad bin Abeeh, Bisr bin Arta'ah, Amr bin al-Aas, Marwan bin al-Hakam and their like over the Muslims.

From the great offenses of Mo'awiya was the assassination of the Prophet's grandson Imam al-Hasan (a.s.). Mo'awiya asked Ja'da bint al-Ash'ath to insert poison into the food of her husband Imam al-Hasan (a.s.) after he (Mo'awiya) had tempted her that he would marry her to his son Yazid. She gave the poisonous food to the imam, who was fasting, in the Iftar, and after no long the imam left to the better world.

Imam al-Husayn

Point

Imam al-Husayn (a.s.) was the reviver of Islam and the savior of the nation after it had been a prey in the hands of the Umayyads who subjected it to severe torment, killed its men, and spared its women. They seized the wealth of Allah and took His people as slaves to them. Therefore, Imam al-Husayn (a.s.) revolted against them in his great revolution by which Allah had revived Islam after it was about to be destroyed by those tyrants who distorted the Book, faith, morals, and everything. This revolution of Imam al-Husayn (a.s.) shook the forts of the Umayyads, did away with their pride and arrogance, and caused them a bitter defeat and disgrace. It paved the way for other successive revolts by Muslims until the Umayyad rule was overthrown forever.

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.(.We shall talk here in brief about Imam al-Husayn (a.s

His birth

Imam al-Husayn (a.s.) was born on the third of Sha'ban in the fourth year of hijra. He was the second child to Fatima (a.s.). When the news of this blessed birth spread, the Prophet's wives and other ladies of Muslims hurried to Fatima's house to congratulate .her on this newborn child and participate in her joy and delight

When the Prophet (a.s.) was informed of the birth of his second grandson, he came to his daughter's house but sorrow and distress had overcome him. He said to Asma' with faint, '.sorrowful sound, 'O Asma', bring me my son

Asma' brought him his newborn grandson, and he began kissing him and crying. Asma' was astonished and she asked him, 'May my father and mother die for you! What for are ?'you crying

'.He replied while crying, 'For my this son

'!Asma' became more astonished and said, 'He has been born just now

The Prophet said, 'The oppressive party will kill him. May Allah not grant them my '.intercession

Then the Prophet (a.s.) said to Asma', 'Do not tell Fatima about this. She has just now [given birth to her child.'[۳۴

From behind the unseen, the Prophet (a.s.) perceived what disasters his grandson would .face

The Prophet embraced his blessed, newborn grandson, and recited the azan in his right ear and the eqama in his left ear. It is related in traditions that "The azan and the eqama [are protection to a newborn child from cursed Satan.'[۳۵

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The first voice that penetrated Imam al-Husayn's ears was the voice of his grandfather the great propagandist of Allah in the earth. The Prophet planted in the deep of his son the sacred psalms of "Allah is Great" and "there is no god but Allah", and the son fed on them and by them he set out later on in the fields of jihad to raise the Word of Allah high in .the earth and to make the power of goodness prevail everywhere

The Prophet (a.s.) named his second grandson Husayn as he had named his first grandson Hasan before.[۳۶] He named him with this name after a revelation from the [Heaven.[۳۷

After seven days of al-Husayn's birth, the Prophet (a.s.) ordered a ram to be slaughtered as the aqeeqa whose meat was to be distributed among the poor and that a leg was to be given to the midwife.[۳۸] This has become one of the Islam's traditional practices in the field of charity to the poor. On the same day, the Prophet (a.s.) ordered his grandson's hair to be cut and to pay silver to the poor as much as the weight of the cut hair.[۳۹] Then .Imam al-Husayn's head was painted with a perfumed substance

The Prophet's love to al-Husayn

We mention here some traditions showing the great love the Prophet (a.s.) had towards .(.his grandson Imam al-Husayn (a.s

Jabir bin Abdullah narrated that the Prophet (a.s.) had said, 'Let him, who wants to look .۱ [at the master of the youth of the Paradise, look at al-Husayn bin Ali.'[۴۰

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Ya’la bin Murrah said, ‘Once, we went with the Prophet (a.s.) to a banquet we had been .۲ invited to. We saw Husayn playing in the road. The Prophet (a.s.) opened his hands and the child began jumping here and there. The Prophet began joking with him. Then he lifted him and put one of his hands under his chin and the other on his head. He kissed him and said, ‘Husayn is from me and I am from Husayn. Allah loves whoever loves Husayn. [Husayn is a nation from the nations.’[۴۱

Salman al-Farisi related, “One day, I went to the Prophet (a.s.) and found al-Husayn bin .۳ Ali sitting on his (the Prophet) thigh while the Prophet was kissing him on his mouth and saying to him, ‘You are a master and son of a master. You are an imam, a son of an imam, a brother of an imam, and the father of the imams. You are the authority of Allah, the son of His authority, and the father of nine authorities who will be from your posterity, the [ninth of whom will be al-Qa’im (al-Mahdi).’[۴۲

Ibn Abbas said, ‘One day, the Prophet (a.s.) was carrying al-Husayn on his shoulder. .۴ ‘.Some man said to al-Husayn (a.s.), ‘O boy, it is the best back you have ridden on

[The Prophet (a.s.) said, ‘And the best rider he is.’[۴۳

Burayd bin Abu Ziyad said, ‘Once, the Prophet went out of Aa’isha’s house and passed .۵ by Fatima’s house. He heard al-Husayn crying. He became discomforted and said to ?‘Fatima, ‘Do you not know that his crying discomforts me

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The Prophet tells about Imam al-Husayn's martyrdom

The Prophet (a.s.) had foretold about the martyrdom of Imam al-Husayn (a.s.) and ,Muslims were certain of that. Ibn Abbas narrated

We and the Ahlul Bayt (a.s.) did not doubt that al-Husayn bin Ali shall be killed in at-Taff " [(Kerbala)."[۴۴

The Prophet (a.s.) perceived from the Heaven that his darling grandson Imam al-Husayn .(a.s.) would be martyred at the hand of the worst people; therefore, he cried bitterly

Umm al-Fadhl bint al-Harith related, 'Al-Husayn was under my care. Once, I went to the .۱ messenger of Allah (a.s.) and I noticed his eyes shedding tears. I said to him, 'O the ?'Prophet of Allah, may my father and mother die for you! What is the matter with you

He said, 'Gabriel, peace and blessing be on him, has come and told me that my nation will ?'kill my this son.' He pointed at al-Husayn. I was terrified and said, 'Will this be killed

The messenger of Allah said painfully, 'Yes! Gabriel has brought me some red earth from his (al-Husayn) earth (in which he will be buried).' Umm al-Fadh began crying with the [Prophet (a.s.).[۴۵

Umm Salamah, the Prophet's wife, narrated, "One night, the messenger of Allah (a.s.) .۲ lay down to sleep, and then he waked up confusedly. Then, he lay down and waked up confusedly unlike the first time. Then, he slept and waked up and there was some red earth

in his hand and he was kissing it. I said to him, 'O messenger of Allah, 'What is this red ?'earth

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He said, 'Gabriel told me that this one (al-Husayn) will be killed in the land of Iraq. I asked [him, 'Show me the land where he will be killed.' And so this is his (al-Husayn) earth."[۴۶

Umm Salamah said, "One day, the Prophet (a.s.) was sitting in my house. He said to me, .۳ 'Let no one come to me.' After some moments, al-Husayn came in to him. I heard the Prophet (a.s.) sobbing. Al-Husayn was in his lap. He was rubbing on his (al-Husayn) head '.and crying. I said to him, 'By Allah, I did not notice him until he came in to you

He said to me, 'Gabriel was with us in the house. He asked me: Do you love him? I said: Yes. He said: Your nation will kill him in a land called Kerbala.' Then Gabriel took some of [its (Kerbala) earth and showed it to the Prophet (a.s.)."[۴۷

Aa'isha said, 'Once, al-Husayn bin Ali came to the messenger of Allah (a.s.) while Gabriel .۴ was revealing to him. Al-Husayn jumped on the messenger of Allah (a.s.) while he was ?'devoted (to the revelation). Gabriel asked, 'O Muhammad, do you love him

?'The messenger of Allah (a.s.) said, 'How do I not love my son

'.Gabriel said, 'Your nation will kill him after you

Then, Gabriel stretched his hand and brought to the Prophet (a.s.) some white earth and '.said, 'In this land, your son will be killed. It is called at-Taff

When Gabriel left, the earth was in the hand of the messenger of Allah (a.s.) who was crying. He said to me, 'O Aa'isha, Gabriel told me that my son Husayn will be killed in the '.land of at-Taff, and that my nation will be tried after me

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Then the Prophet (a.s.), who was still crying, went out to his companions, among whom there were Ali, Abu Bakr, Umar, Huthayfah, Ammar, and Abu Tharr. They asked, 'O messenger of Allah, why are you crying?'

He said, 'Gabriel told me that my son al-Husayn will be killed after me in the land of at-Taff. He brought me this earth and said he would be buried in it.'[۴٨]

۵. Zaynab bint Jahsh, the Prophet's wife, said, 'one day, the Prophet (a.s.) was sleeping in my house and Husayn was crawling in the house. I took no notice of him (al-Husayn) for a while until he came to the Prophet (a.s.) and got over his abdomen. Then, the Prophet (a.s.) began offering the prayer and he embraced al-Husayn. When he bowed and prostrated, he put him down, and when he stood up, he carried him. When he sat, he raised his hands and began supplicating. After finishing his prayer, I said to him, 'O messenger of Allah, I saw you do something today that I had not seen you do it before.'

He said, 'Gabriel came and told me that my son would be killed. I said: show me then. He brought me some red earth.'[۴٩]

۶. Ibn Abbas said, "Once, al-Husayn was in the Prophet's lap. Gabriel asked him, 'Do you love him?'

The Prophet (a.s.) said, 'How could I not love him? He is the fruit of my heart.'

Gabriel said, 'Your nation will kill him. Shall I show you the place of his tomb?' He grasped something and it was a handful of red earth.'[۵٠]

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Abu Umamah narrated, "The messenger of Allah (a.s.) said to his wives: 'Do not make .۷ this boy (al-Husayn) cry.' It was the day of Umm Salamah.[۵۱] Gabriel came down, and the Prophet (a.s.) went into his room and said to Umm Salamah, 'Do not let anyone come in to '.me

Then, al-Husayn came. When he knew that the Prophet (a.s.) was in the house, he wanted to come in to him, but Umm Salama embraced him and began playing with him in order to calm him down. When he cried loudly, she let him alone and he entered and sat in the '.Prophet's lap. Gabriel said to the Prophet (a.s.), 'Your nation will kill your this son

?'The Prophet (a.s.) asked, 'Do they kill him while they believe in me

Gabriel said, 'Yes, they kill him.' He took some earth and told the Prophet (a.s.) that al-.Husayn would be killed in the so-and-so place

The Prophet (a.s.) came out embracing al-Husayn but he was distressed and sad. Umm Salamah thought that the Prophet (a.s.) was distressed because she had let the boy come in to him. She said, 'O Messenger of Allah, may I die for you! You have said not to make this boy cry and ordered me not to let anyone come in to you. Al-Husayn came and cried, '.and I let him alone

The Prophet (a.s.) did not answer her and he went out to his companions while being too .sad. He said to them, 'My nation will kill this one.' He pointed to al-Husayn

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?'!Abu Bakr and Umar said, 'O messenger of Allah, even though they are believers

[He said, 'Yes, and this is his earth.'[۵۲

Anas bin al-Harith narrated that the Prophet (a.s.) had said, 'My this son- he pointed to .۸ '!al-Husayn- will be killed in a land called Kerbala'. Let whoever witness that support him

When Imam al-Husayn (a.s.) marched to Kerbala, Anas went with him and was martyred [before him.[۵۳

Umm Salamah related, "One day, al-Hasan and al-Husayn were playing before the .۹ Prophet (a.s.) in my house. Gabriel came down and said, 'O Muhammad, your nation will .kill your this son after you.' He pointed to al-Husayn

The Prophet (a.s.) began crying and he joined al-Husayn to his chest. There was some [earth in his hand. He smelt it and said, 'Woe unto "kerb" and "bala".'[۵۴

He gave this earth to me and said, 'When this earth changes into blood, know that my son '.will have been killed

Umm Salama put this earth into a flask, took care of and noticed it everyday while saying: [the day when you will change into blood will be a great day."[۵۵

Once, the Prophet (a.s.) saw in sleep that a spotted dog was licking his blood. He .۱۰ interpreted the dream that some man would kill his son al-Husayn (a.s.). It came true and [Shimr bin Thil Jawshan, who was leprous, killed Imam al-Husayn (a.s.).[۵۶

Ibn Abbas narrated, "When al-Husayn was two years old, the Prophet (a.s.) went on a .۱۱ journey. After passing some of the way, he stopped, sighed, and his eyes shed tears. He was asked what for and he said, 'Gabriel has just told me about a land near the Euphrates called Kerbala' in which my son al-Husayn bin Fatima will be killed.' Some of his companions asked who would kill him and he replied sadly, 'A man called Yazid (will kill him), may Allah not bless his soul. As if I see his murder and tomb, and his head will be carried as a present. By Allah, whoever looks at the head of my son al-Husayn and '.become pleased Allah will contradict between his heart and tongue

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When the Prophet (a.s.) came back from his travel, he was distressed. He ascended the minbar and took with him his two grandsons al-Hasan and al-Husayn, peace be on them. He preached to Muslims and then he raised his head towards the heaven and said, 'O Allah, I am Muhammad; Your servant and prophet and these two (boys) are the best of my family, the best of my progeny and root, and it is they whom I will leave among my nation. O Allah, Gabriel has told me that my this son-he pointed to al-Husayn-will be .betrayed and killed

O Allah, bless his killing and make him from the masters of martyrs, You are powerful '.over every thing, and do not bless his killer and betrayer

The attendants burst into crying. The Prophet (a.s.) said to them, 'You cry but you will not '.support him. O Allah, be a guardian and supporter to him

Ibn Abbas said, 'The Prophet (a.s.) was still unhappy. He ascended the minbar and made an eloquent speech while his eyes were shedding tears. He said, 'O people, I will leave among you the two weighty things; the Book of Allah and my family and posterity, the mixture of my water[٥٧] and my fruit (production). They (the Book of Allah and the progeny) will not separate until they will come to me at the pond (in Paradise). Surely I will not ask you for anything except for that which my Lord has ordered me of. I ask you for love to my relatives. Be careful that you shall not meet me at the pond while you have '.hated my progeny

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In another tradition it has been mentioned, ‘Gabriel has told me that my nation will kill my son al-Husayn in the land of Kerb and Bala’ (kerbala). The curse of Allah may be on his ‘.killer and betrayer until the end of time

Then the Prophet (a.s.) descended from the minbar, and there was no one from the [Muhajireen and the Ansar except that he was certain that al-Husayn will be killed.”[٥٨

Imam Ali foretells Imam Husayn’s martyrdom

Some traditions were transmitted from Imam Ali (a.s.) in which he predicted the :martyrdom of his son Imam al-Husayn (a.s.). The following are some of them

Abdullah bin Yahya narrated that his father had accompanied Imam Ali (a.s.) to Siffin, .١ and when they reached Nineveh, Imam Ali (a.s.) said sadly and sorrowfully, ‘O Abu ‘!Abdullah,[٥٩] be patient, be patient…at the river of the Euphrates

?‘Yahya said to him, ‘Who is Abu Abdullah

Imam Ali (a.s.) replied to him painfully, “One day, I went to the messenger of Allah (a.s.) and found his eyes full of tears. I said, ‘O prophet of Allah, has anyone made you angry? Why are your eyes full of tears?’ He said, ‘Gabriel has just left me now. He told me that al-Husayn will be killed at the river of the Euphrates. He said to me: shall I make you smell his earth? I said: Yes. He gave me a handful (of that earth). I could not help myself, and so [my eyes began shedding tears.’”[٦٠

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Harthamah bin Sulaym said, 'We went with Ali bin Abi Talib to the battle of Siffeen, and .۲ when we arrived in Kerbala, he led us in offering the prayer congregationally. When he finished the prayer, he took some of its (Kerbala) earth, smelt it, and said, 'O earth, some '.people will be resurrected from you and will enter into the Paradise without reckoning

Harthama was astonished at Imam Ali's saying. When he came back to his family, he told his wife Jarda' bint Sameer, who was an adherent to Imam Ali, of what Imam Ali (a.s.) had '.said, and she said to him, 'What Ameerul Mo'minin says is the truth

Time passed and a day came when Ubaydillah bin Ziyad sent his armies, among which was Harthamah, to fight Imam al-Husayn (a.s.). When they arrived in Kerbala, Harthamah remembered the saying of Imam Ali (a.s.) about the martyrdom of his son Imam al-Husayn (a.s.). Harthamah came to Imam al-Husayn (a.s.) and told him of Imam Ali's ?'saying. Imam al-Husayn (a.s.) asked Harthama, 'Are you with or against us

He said, 'Neither with nor against you. I have left my family and children and I fear for '.them from ibn Ziyad

Imam al-Husayn (a.s.) said to him, 'Run away so that you do not see our murders. By Allah, any man who sees our murder today and does not support us Allah will throw him '.into Fire

[Harthamah followed Imam Husayn's advice and he escaped from Kerbala.[۶۱

Thabit narrated from Suwayd bin Ghaflah that one day Imam Ali (a.s.) made a speech, .۳ and then some man came and said to him, 'O Ameerul Mo'minin, I passed by Wadi al-'.Qura and found Khalid bin Arfatah dead. Ask Allah to forgive him

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Imam Ali (a.s.) denied that and said, ‘By Allah, he has not died. And he shall not die until he will lead an army of deviants whose bannerman shall be Habeeb bin Hammar…’

Some man got up and said, ‘O Ameerul Mo'minin, I am Habeeb bin Hammar, and I am from your followers and adherents.’

Imam Ali (a.s.) asked the man several times if he was Habeeb bin Hammar (just to make it certain before people) and the man answered that he was himself.

Imam Ali (a.s.) said to him, ‘Yes, by Allah! You will carry it (the banner) and will enter through this gate-he pointed to Bab al-Feel (the gate of elephant) in the mosque of Kufa.’

Thabit said, ‘By Allah, I remained alive until I saw ibn Ziyad sending Umar bin Sa’d to fight Imam al-Husayn (a.s.) and appointing Khalid bin Arfatah the leader of the front of his army and Habeeb bin Hammar as the bannerman who entered with the banner through Bab al-Feel.’[۶۲]

۴. Imam Ali (a.s.) said to al-Bara’ bin Aazib, ‘Will al-Husayn be killed while you will be alive but will not support him?’

Al-Bara’ said, ‘Let that not be, O Ameerul Mo'minin!’

After the martyrdom of Imam al-Husayn (a.s.), al-Bara’ often remembered that and said, ‘How great regret it is! I neither witnessed him nor was I killed before him.’[۶۳]

۵. Abu Juhayfah narrated, “One day, Urwah al-Bariqi came to Sa’eed bin Wahab and asked him while I was listening, ‘There is a tradition you have narrated to me from Ali bin Abi Talib (a.s.). He said, ‘Yes! Once, Mikhnaf bin Sulaym sent me to Ali. I went to him while he was in Kerbala. I found him pointing with his hand and saying, ‘It is here, it is here!’

?Some man asked him, 'O Ameerul Mo'minin, what is it

Imam Ali (a.s.) said, 'A weightiness from the progeny of Muhammad (Imam Husayn and '.his family) will stop here. Alas for them from you, and woe unto you from them

?'The man did not understand and asked, 'O Ameerul Mo'minin, what do you mean

Imam Ali (a.s.) said, 'Alas for them from you is that you will kill them, and woe unto you [from them is that Allah will throw you into Fire because of killing them.'"[۶۴

Al-Hasan bin Katheer narrated from his father that one day Imam Ali (a.s.) stopped at .۶ '.Kerbala, and it was said to him, 'O Ameerul Mo'minin, this is Kerbala

[He said sadly and painfully, 'It is of "kerb" and "bala' "'.[۶۵

Then he pointed with his hand to some place and said, 'Here is the place of their baggage and camels', and pointed again to another place and said, 'Here their bloods will be [shed.'[۶۶

Abu Khayrah said, 'Once, I accompanied Ali until he arrived in Kufa. He ascended the .۷ minbar, praised Allah, and then said, 'What will you do if the progeny of your prophet will ?'come to be among you

'.They (the attendants) all said, 'We will do for them all that which pleases Allah

Imam Ali (a.s.) said, 'I swear by Him in Whose hand my soul is, they will come to you, and [you will rise against and kill them.'[۶۷

There are many other traditions like these ones transmitted from Imam Ali (a.s.) about .the martyrdom of Imam al-Husayn (a.s.) in the land of Kerbala

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Imam al-Husayn (a.s.) and Umar

When Umar bin al-Khattab assumed the Islamic caliphate, Imam al-Husayn (a.s.) was in his early years. However, his heart was full of sorrow and pain because he believed that Umar had occupied the position of his father who was the pioneer of the social justice in .Islam

One day, Umar was making a speech from on the minbar and he was surprised by al-Husayn (a.s.) who shouted at him,

"!Get down! Get down of my father's minbar and go to your father's minbar"

Umar was astonished and confused. He said to al-Husayn (a.s.), 'You are right. My father '.had no minbar

Umar seated al-Husayn (a.s.) beside him and asked him who had instructed him with this speech. Al-Husayn (a.s.) said, 'By Allah, no one has instructed me.'[۶۸]

Though he was in his early childhood yet, al-Husayn (a.s.) saw that no one would deserve to ascend the minbar of his grandfather except his father (Imam Ali).

Imam al-Husayn (a.s.) with Mo'awiya

Imam al-Husayn (a.s.) felt great hatred and rage towards Mo'awiya, the man of evils and vices in Islam. It was Mo'awiya who spared no effort to remove all the political, educational, and moral values that Islam had achieved. Mo'awiya's destructive decisions brought the nation many misfortunes and calamities. First, he did away with the famous learned and aware personalities like Hijr bin Adiy, who was one of the close companions of the Prophet (a.s.), Maytham at-Tammar, who was Imam Ali's disciple, Rasheed al-Hijri, Amr bin al-Hamq al-Khuza'iy, and the like from the great Muslims who were openly killed .by Mo'awiya

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Second, he tried his best to degrade and defame the Ahlul Bayt (a.s.) who were the essence of faith and the center of the religious and social awareness in Islam, and the sensitive nerve in the body of the nation. He employed all means of education and preaching to defame the Ahlul Bayt (a.s.) in any possible way, and he imposed on the speechers to abuse them (the Ahlul Bayt) on the minbars in the Friday Prayer, congregational prayers, Eid Prayer, and on other occasions.

Third, he assigned committees to fabricate traditions and change the system of rule in Islam. Unfortunately and regretfully, those fabricated traditions had been recorded in the Sihah and Sunan (books of Hadith). This plan, as I think, was the most terrible plot that Muslims had ever been afflicted with. A great number of Muslims have believed in these fabricated traditions and thought they are a part from their religion whereas the pure religion is free from them all.

Imam al-Husayn (a.s.) sent Mo'awiyah an indictment in which he had criticized, in a very sharp language, all disgraceful policies of Mo'awiya that contradicted the Book of Allah and the Sunna of His prophet, his killing of the great, eminent Muslims, and other vices and sins. This indictment is the most important political document that discloses the crimes and vices of Mo'awiya.

The political conference in Mecca

Imam al-Husayn (a.s.) held a political conference in Mecca attended by great masses of Muslims of the Muhajireen and the Ansar who had attended the season of hajj. In this conference, Imam al-Husayn (a.s.) talked about the calamities that afflicted Islam and the Muslims and the misfortunes that the Ahlul Bayt (a.s.) suffered because of the rule of Mo'awiya. This is a passage from the speech that Imam al-Husayn (a.s.) had made in this conference;

p: ۱۳۹

This tyrant (Mo'awiya) had committed against us and against our adherents what you" have seen, known, and witnessed. I want to ask you about something, and if I say the truth, you say that I am truthful and if I tell lies, you say that I am a liar. Listen to my speech and write down my saying, and then go back to your countries and tribes. Whoever you trust in and feel safe with, invite him to our right that you know, for I fear that this matter (Islam) may be removed and defeated (and Allah will perfect His light, ".(though the unbelievers may be averse. ۶۱:۸

Then Imam al-Husayn (a.s.) mentioned Mo'awiya's plots that aimed at doing away with Islam. At the end of the conference, Imam al-Husayn (a.s.) mentioned the virtues of the Ahlul Bayt (a.s.) that Mo'awiya tried to hide. This was the first political conference held in .the history of Islam

Mo'awiya's perishment

Mo'awiya received his death while he was not certain and safe from the torment of Allah for the crimes and the bloodsheds he had committed against the faithful of Muslims. He died but he left after him terrible sedition and disagreement that threw great evils among .Muslims

Before his death, Mo'awiya entrusted his son Yazid with the rule after him. Yazid was corrupted, dissolute, and mutinous against the Islamic values. He believed neither in Allah nor in the afterlife. Imam al-Husayn (a.s.) described him as: "a man of drinking and hunting. He obeyed Satan and disobeyed the Beneficent One. He spread corruption, cancelled the laws (of Allah), extorted the revenue for himself, made unlawful things of [Allah as lawful, and prohibited His lawful things."[۶۹

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When Mo'awiya died, his son Yazid assumed the rule and committed all kinds of crimes, .sins, corruption, and oppression

Imam al-Husayn's revolt

Imam al-Husayn (a.s.) rose against the tyrant Yazid and announced publicly his refusing to Yazid's homage. He announced before people the goals of his eternal revolution ,saying

I have not risen rashly, ungratefully, oppressively, or corruptively, but I have risen to" seek reform for the nation of my grandfather. I want to enjoin the right and forbid the ".wrong, and do as my grandfather and father did

Imam al-Husayn (a.s.) revolted to establish the pillars of reform in the nation, achieve justice among people, and to do away with all the bad and false practices that the .Umayyad rule had established on the stage of the Islamic life

,Imam al-Husayn (a.s.) made a speech in Mecca saying

Praise be to Allah, what Allah wills (shall come true), there is no power save in Allah, and" .blessing and peace of Allah be on His messenger

Death has been written on man as a necklace (is hung) on a girl's neck. I have longed to my ancestors as Jacob's longing to Joseph. A death that I shall meet is better to me. As if I see my parts being cut by the wolves of deserts between an-Nawawees and Kerbala. They will fill, from me, empty rumens and hungry pouches. There is no escape from a day .(that has been written by the Pen (determined by the Heaven

p: ۱۴۱

The consent of Allah is our consent the Ahlul Bayt (a.s.). We are patient with His trials, and .He will give us the reward of the patient

The family of the messenger of Allah (a.s.) will not deviate from him. They will be gathered in the court of holiness. His (the Prophet) eye will be delighted with them, and his promise will be fulfilled by them. Whoever sacrifices his life for us, and has prepared himself to meet Allah, let him set out with us, for I will set out in the morning if Allah the Almighty [wills."[۷۰

I think I do not know a political address more eloquent and more wonderful than this address, in which Imam al-Husayn (a.s.) had announced his determination on martyrdom and the making little of life for the sake of Allah the Almighty. He welcomed death and considered it as an order of honor and a decoration like a necklace that a girl adorns herself with. He announced the pure place where his pure blood would be shed on its earth that was between an-Nawawees and Kerbala. There, swords and spears would loot his pure body. We have analyzed this address and mentioned its important points in ."our book "The Life of Imam al-Hasan bin Ali

Martyrdom

When the many letters of the people of Kufa came to Imam al-Husayn (a.s.) begging him to save them from the bad life they led under the oppression of the Umayyad rule, and charging him with the responsibility before Allah and the nation if he would delay to respond to them, he, peace be on him, went determinedly to them but surrounded along the way by a battalion (of the Umayyads) under the leadership of al-Hurr ar-Riyahi who forced Imam al-Husayn (a.s.) to go to Kerbala. He resided there and felt that the inevitable end was near to him, to his family, and to his companions. However, he did not care for the danger that would attack him. Armies from Kufa began arriving one after the other until they surrounded him from every side, controlled the banks of the Euphrates, and prevented the imam and his fellows from reaching water. On the tenth of Muharram (Ashura), the eternal day in the world of sorrows, the armies of deviation and oppression attacked the imam and his followers and exterminated them all, and a good group of .shining stars from the Prophet's progeny were extinguished

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Imam al-Husayn (a.s.) announced his firm determination by saying, "I do not see death but happiness, and life with the unjust but boredom."

He also said, "By Allah, I do not surrender to you like the low, nor do I submit to you like slaves."

The beasts attacked him with their swords and spears until he was martyred. He offered his soul as a sacrifice to the Qur'an and all human values and ideals.

The banners of the Umayyads were folded, their castles, palaces, and great armies were destroyed, but the banner of Imam al-Husayn, the example of the free in the world, waved everywhere carrying with it honor, dignity, and jihad. There is no conqueror, neither in the world of Islam nor in other than the world of Islam, greater than Imam al-Husayn, the master of martyrs who has occupied the hearts and feelings of people through his revolution by which Allah has honored Islam and made (the revolution) a lesson for the people of understanding.

Lady Zaynab

Point

She was the Prophet's granddaughter and the principal of women after her mother Fatima (a.s.). She had all noble and high qualities that she had inherited from her grandfather Prophet Muhammad, her father Imam Ali, and her mother Fatima (peace be on them). Therefore, she was the highest example of honor, chastity, dignity, and jihad. She established the edifice of the intellectual rise, and spread political and religious awareness through her soul-stirring sermons and speeches she had made before the people of Kufa and in the royal palaces of the Umayyads. She exposed the reality of the Umayyads that was polluted with all kinds of crimes, sins, and transgression of human rights. She proved the Umayyads' treason against Muslims and their seizing of the rule from its actual people.

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Her birth

Zaynab (a.s.) was the first female from the progeny of the Prophet (a.s.). The Ahlul Bayt (a.s.) received this blessed neonate with great joy and delight. Imam Ali (a.s.) carried out .the rituals of birth; he recited the azan in her right ear and the eqama in her left ear

When the Prophet (a.s.) was told about the birth of this blessed baby, he harried to Fatima's house while he was distressed. He took the blessed baby and embraced her .while his tears were flowing on his holy face

'!Fatima (a.s.) asked him, 'What makes you cry? May Allah not make your eye cry

He said to her gently, 'O Fatima, Know that, after me and after you, misfortunes and [calamities will be poured on this girl.'[۷۱

The Prophet (a.s.) detected from behind the unseen what calamities would happen to his granddaughter and that she would be tried with what no woman had ever been tried with. Imam Ali (a.s.) shared the Prophet (a.s.) in his pains and sorrows, and so did Fatima (a.s.). Salman al-Farisi, the loyal friend of the Prophet's family, came to congratulate Ameerul Mo'minin (a.s.) on the blessed birth of his newborn daughter but he found him sad and grieved talking about the calamities that this daughter would face, and so he .shared with the family in their sorrow

Fatima (a.s.) asked Imam Ali (a.s.) to name the newborn baby and he said politely, 'I would '.(not precede the messenger of Allah (in that

p: ۱۴۴

Then, Imam Ali (a.s.) asked the Prophet (a.s.) to name the child, and the Prophet (a.s.) said, '.'I would not precede my Lord

Gabriel came down to the Prophet (a.s.) and said to him, 'Name her Zaynab! Allah the '.Almighty has chosen this name for her

Gabriel (a.s.) revealed to the Prophet (a.s.) the calamities that would face his [granddaughter, and then the all burst in crying.[۷۲

Zaynab was surnamed as Umm Kulthum.[۷۳] Some historians say that Umm Kulthum was .another daughter of Imam Ali and Fatima (a.s.), but we doubt this saying

Her epithets

:The following are some of Lady Zaynab's epithets that inform of her high qualities

Aqeelat Bani Hashim .۱

Aqeelah means a noble, respectable lady among her tribe and honored in her family. Lady Zaynab (a.s.) was the most honored lady in Islam and the best Alawid woman. Her ."progeny prided on her and were called "the children of al-Aqeelah" or the "Zaynabites

(Al-Aalimah (learned .۲

Zaynab (a.s.) was the most learned woman (after Fatima) in the Prophetic family. She was an authority for Muslim women concerning religious affairs, besides that some (male) .companions referred to her in jurisprudential matters

(Aabidat Aal Ali (the worshipper of Ali's family .۳

She was the most worshipping (after her mother) among all Muslim women. She left no recommendatory worship even in the most critical times. Even in the eleventh night of Muharram after the terrible event of Kerbala she offered all recommendatory worships .including the Night Nafilah

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(Al-Kamilah (perfect .۴

.She was perfect in morals, honor, virtue, chastity, and purity

(Al-Fadhilah (worthful .۵

She was preferred to all Muslim women in her jihad, services to Islam, and devotedness .in the way of Allah

Her birth date

Historians disagreed on the year of Zaynab's birth. Some said she was born in the fifth year of hijra and some others said she was born in the sixth year. Some others said she was born in the ninth year which was refuted by Sheikh Ja'far an-Naqdi who thought that .the most correct date of her birth was in the fifth year of hijra

Her Upbringing

Zaynab, the pure, veracious lady, grew up in the house of prophethood and the oracle of Gabriel and revelation. It was the purest and most honored house in the earth. Fatima (a.s.), the principal of all women of the worlds, fed Zaynab with chastity, dignity, high moral standards, and nobilities of character. She taught her the Holy Qur'an and made her memorize it. She taught her the verdicts of Islam, and shed over her rays from her .own ideals until she became a true copy of her

Zaynab (a.s.) spent her childhood in the house of honor, glory, and mercy. She saw her father Imam Ali (a.s.) participate her mother in the house affairs and help her in her tasks. No harsh or bad word was ever heard in this house. She also saw her grandfather the messenger of Allah (a.s.) flow over her from his love and kindness and show her .reverence and respect

p: ۱۴۶

Zaynab, the Prophet's granddaughter, got the best kind of the Islamic education. She saw her brother al-Husayn (a.s.) highly revere and respect his brother al-Hasan (a.s.) and use no any harsh or impolite word with him. Zaynab (a.s.), in particular, received great respect from her parents and brothers. When she came, her brother al-Husayn (a.s.) rose as a kind of respect, and when she wanted to visit the tomb of her grandfather the Prophet (a.s.), her father and two brothers went with her. Her father Imam Ali (a.s.) put out the lamps on the tomb lest someone might see the figure of Zaynab.[۷۴] Thus, Zaynab was .treated in her family with great respect and reverence

Zaynab had all virtues and high characteristics and was the best of all women after her :mother Fatima (a.s.). Here we talk about some of her characteristics

True faith in Allah

Zaynab was brought up in the house of faith, and the love of Allah was impressed inside her mind and heart. It was one of her inseparable elements. She tolerated the severest of .calamities in the way of Allah and in order to raise high the banner of Islam

The true faith in Allah, and the perfect devotedness to Him was a part of her personality. From her great faith was that when she attended the martyrdom of her brother Imam al-,Husayn, she said at his headless body while looking at the Heaven

'!O Allah, accept from us this sacrifice'

On the night of the eleventh of Muharram after the martyrdom of her brother Imam al-Husayn (a.s.), his household, and supporters, she offered the prayer of gratefulness to .Allah for that. Indeed, humanity may bow in reverence before this infinite faith

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Patience

Lady Zaynab had great patience and unequalled endurance before the calamities she faced especially on the day of Ashura' when she saw her brother, who was the dearest one to her at all, surrounded by ten thousands of enemy forces that were the continuity of Abu Sufyan's forces which had fought against the Prophet (a.s.). However, her brother found no supporters on that day except the very few men of his loyal companions and family who all were martyred to leave him alone in the field before that huge fierce army. It was no long when those beasts attacked him with all kinds of weapons; swords, spears, arrows, and stones. In that unbearable situation, she was very patient with true faith in Allah's fate. No doubt, if anyone other than her faced those horrible situations, he\she would faint and collapse at once, but she (a.s.) stood before that calamity, which no reformer in history had been ever afflicted with, with bold heart and faithful soul submitting to the fate of Allah with all her feelings. Thus, she was one of those about whom Allah had said, (...and give good news to the patient. Who, when a misfortune befalls them, say: Surely we are Allah's and to Him we shall surely return. Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course. ۲:۱۵۵-۱۵۷), and (Verily the patient will be paid back their reward in full without measure. ۳۹:۱۰), and (and We will most certainly give to those who are patient their .(reward for the best of what they did. ۱۶:۹۶

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The Prophet's granddaughter showed patience and bold-heartedness that history has .never mentioned a woman like her before calamities and misfortunes

Dignity and honor

From the prominent characteristics of Lady Zaynab (a.s.) was her dignity and honor. After the martyrdom of her brother Imam al-Husayn (a.s.), she was taken as captive, with the rest of the household, from Kerbala to Kufa. All the luggage and jewels that they had were plundered. Hunger violently attacked the children of the Ahlul Bayt (a.s.), but Lady Zaynab (a.s.) disdained, out of dignity, from asking anyone of the vile policemen of ibn Ziyad for any food. When the caravan of the captives arrived in Kufa and the women of Kufa knew that the captives were from the Prophet's progeny, they hurried to offer food for the children. Lady Zaynab said to the women of Kufa, 'Charity is unlawful for us, we '.(.the Ahlul Bayt (a.s

When the children heard what their aunt said, they threw away the food from their hands and mouths saying to each other: my aunt says that charity is unlawful for us the Ahlul Bayt (a.s.).' Yes, it was the education of prophets that takes one to the highest degree of perfection. When the captives of the Ahlul Bayt (a.s.) were taken from Kufa to Sham, Lady Zaynab (a.s.) did not ask the villain guards, who accompanied the caravan, for anything for the children or for the women. She had inherited glory, dignity, honor, and disdain [from her grandfather (the Prophet) and her father (Imam Ali).[٧۵

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Courage

Throughout history, no woman had been found braver, firmer, and more determined than Lady Zaynab (a.s.). She stood steadfastly and bravely before the criminal Ubaydillah bin Ziyad, and she scolded and disdained him though she was captive. He said to her, rejoicing the killing of the Ahlul Bayt (a.s.), 'Praise be to Allah Who has exposed and killed you, and refuted your notion.'

She said to him, 'Praise be to Allah Who has honored us with His Prophet, and purified us from uncleanness (abomination) a thorough purification. It is a disbeliever that is exposed, and a dissolute that is refuted, and surely he is other than us, O ibn Marjanah.'

These fierce arrows threw this tyrant down from his throne to his grave and showed him before his slaves and rascal followers that he was the loser and Zaynab's brother was the winner. However, he had nothing to say except to show his schadenfreude towards the Prophet's progeny by saying, 'How did you see the doing of Allah with your brother?'

She said, 'I did not see except good. These are people whom Allah has determined the killing on, and so they went to their fates. Allah will gather between you and them, and you shall be argued and disputed. Then, look for whom success shall be! May your mother lose you, O son of Marjanah!'

As for her situation in the palace of Yazeed and her revolutionary speech that shook the Umayyad throne and uncovered the vicious reality of the Umayyads and their previous and following supporters, we have talked about it in details in our book "Lady Zaynab, the Pioneer of Jihad in Islam".

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With the immortal tragedy

Lady Zaynab (a.s.) had accompanied her brother Imam al-Husayn (the father of the free) in his immortal revolution that had supplied the Islamic world with the means of renaissance and development. She had a positive role in this blessed revolution that had changed the course of history and wakened Muslims from their torpor, and consequently, the Muslim peoples rose calling for a new dawn and a good rule. Revolts broke out everywhere against the Umayyad state until its pillars were destroyed, its roots were .plucked out, and it perished forever

Anyhow, she witnessed all the scenes of her brother's revolution, and she spread its values, and made eternal its goals through her wonderful sermons in Kufa, in the Umayyad palace in Damascus, and in Medina. She aroused the public feelings and emotions, and made the martyrdom of Imam al-Husayn (a.s.) not as an incidental talk, .but as an important part in the essence of the Islamic life

Lady Zaynab (a.s.) lived moment by moment the horrible events that surrounded her brother in the desert of Kerbala when the armies of the Umayyads bit with their swords and spears her brother's pure body and the other pure bodies of the Prophet's progeny. They were not satisfied with that, but they maimed those pure bodies severely, and then they burnt the tents of the women and children who ran away in the desert here and there. She faced all these calamities, and nevertheless, the Umayyads were not satisfied until they took the women and the children of the Prophet's household as captives driven from a country to another before the looks of the good and the bad. Was this the due reward that the Prophet (a.s.), who had saved the Arabs from the abysses of ignorance, ?crimes, and vices, deserved to be rewarded with

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All these terrible events, undoubtedly, resulted from those, who cried out after the death of the Prophet (a.s.), 'The Prophethood and the caliphate should not gather in one house.' Hence, all the calamities that afflicted the Ahlul Bayt (a.s.) were the consequences of those evil situations that those ill-willers had taken to separate the caliphate from the Prophet's progeny whom the Prophet (a.s.) had compared to the Qur'an, and who were .the source of wisdom and honor in the world of Islam

To the Better World

When Lady Zaynab (a.s.) was set free from the capture, and she went back to Medina, she resorted to weeping and crying. Day and night, she was attacked by the terrible memories of what her brother had faced in the desert of Kerbala, and she and her fellow women and children suffered of difficulties and misfortunes. Her tears were always flowing for her brother and family whose heads were harvested by the Umayyad swords, .and whose bodies were maimed severely

Those painful scenes often and always attacked her until she was too weak that she could tolerate those distresses no more. She often said with regrets, 'O my brother!'

'O my Husayn!'

'O my Abbas!'

'O my family!'

and then she fell to the ground faintly. The most beloved thing to her was to leave this world and join her grandfather (a.s.) to complain to him about the disasters, the capture, .the killing, and the maiming that she and her family faced

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After the disaster of Kerbala, she lived no long until diseases attacked her and made her even unable to speak. She received death eagerly to meet Allah, her grandfather, and the rest of her family. Her pure soul was taken high to the Heavens surrounded by the angels to be received by the prophets of Allah, and there she would complain to her Lord about the calamities and disasters that no man had ever been tried with since the creation of .the earth

Lady Zaynab (a.s.) left to the Better World on Sunday, the fifth of Rajab, in ۶۲ AH.[۷۶] It was said that she had been buried in al-Baqee' Graveyard (in Medina), and it was said in Sham because the Umayyad government had imposed on her house arrest. It was also said that she had been buried in Egypt. We have mentioned all that in details in our book "Lady ."Zaynab, the Pioneer of Jihad in Islam

Umm Kulthum

Some genealogists say that Umm Kulthum was daughter of Fatima az-Zahra' (a.s.), and that Umar bin al-Khattab had got married to her, and she bore him two children; one was Oun and the other Mu'een who both were with their mother in Kufa but they all died when .a wall fell over them

We have refuted this news by clear proofs and said that Fatima (a.s.) had no daughter except Lady Zaynab (a.s.). Some other researches have confirmed this fact as well. I found in some sources that Asma' bint Umays had born from her husband Abu Bakr a son, who was Muhammad, the immortal martyr, and a daughter called Umm Kulthum who grew up in the house of Imam Ali (a.s.) after he had married her mother Asma'. Thus, .Umm Kulthom, whom Umar had got married to, was Imam Ali's stepdaughter

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Anyhow, I think, with no any doubt, that Fatima az-Zahra' (a.s.) had had no daughter .called Umm Kulthum

Al-Muhsin

The messenger of Allah (a.s.) had named him al-Muhsin while he was yet in his mother's womb. When the people (Umar and his companions) attacked Fatima's house to set fire to it, Fatima (a.s.) was terrified and she resisted them. They attacked her severely while she was behind the door, and consequently, she miscarried her child al-Muhsin between the door and the wall. This is one of the completely certain facts. Whoever thinks deeply of the events of that age, these facts shall be clear to him. People competed and pounced on authority and they seized it from the Ahlul Bayt (a.s.) who were the center of the revelation and the Qur'an. No limit or obstacle, whatever great it was, prevented them from that, for their pre-Islamic feud had come back to them as Prof. Abdul Fattah Abdul ."Maqsud says in his book "Imam Ali

However, the attack of people against Fatima's house and making her miscarry her child al-Muhsin, had paved the way and opened the door for the Umayyads to seize the rule, and then they spared no effort and followed every horrible way to persecute and kill the pure progeny of the Prophet (a.s.). We shall explain in details in a following chapter what .Fatima, the Prophet's daughter, (a.s.) suffered

Footnote

[۱] .Al-Isabah, vol.۱ p.۳۲۸, al-Istee'ab, vol.۱ p.۳۶۸, Tareekh al-Khulafa', p.۷۲

[۲] .Encyclopedia of al-Bustani, vol.۷ p.۳۸

[۳] Musnad Ahmad bin Hanbal, vol.۶ p.۳۹۱, Sahih at-Tarmithi, vol.۱ p.۳۸۶, Sunan Abu Dawud, .vol.۳ p.۲۱۴

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[۴] The Life of Imam al-Hasan bin Ali, vol.١ p.۶٢.

[۵] Aqiqa is the name of the sacrifice that is offered on the seven day after the birth of a child.

[۶] Sahih at-Tarmithi, vol.١ p.٢٨۶, Noor al-Absar, p.١٠٧.

[٧] Kunyah is a surname given to a male or a female beginning with Abu (father of) and Umm (mother of).

[٨] Usd al-Ghabah, vol.٢ p.٩.

[٩] Kanzol Ummal, vol.٧ p.١٠۴, Majma' az-Zawa'id, vol.٩ p.١٧۶.

[١٠] Sahih al-Bukhari, vol.۴ p.٢١٧, Sahih at-Tarmithi, vol.٢ p.٣٠٧, al-Bidayah wen-Nihayah, vol.٨ p.٣۴.

[١١] As-Sawa'iq al-Muhriqa, p.٢٨٢, Hilyat al-Awliya', vol.٢ p.٣۵.

[١٢] al-Istee'ab, vol.٢ p.٣۶٩.

[١٣] Al-Bidayah wen Nihayah, vol.٨ p.٣۵, Fadha'il al-As~hab, p.١۶۵.

[١۴] Kanzol Ummal, vol.۶ p.٢٢٢.

[١۵] Al-Bidayah wen Nihayah, vol. ٨ p.٣٣.

[١۶] Al-Isabah, vol.٢ p.١٢.

[١٧] The Life of Imam al-Hasan bin Ali, vol.١ p.٧۴.

[١٨] Manaqib Aal Abi Talib, vol.٢ p.١۴٩, al-Kamil by al-Mubarrid, vol.١ p.١٩٠.

[١٩] Tareekh al-Khulafa' by as-Sayooti, p.٧٣.

[٢٠] As-Sabban, printed in the margins of Noor al-Absar, p.١٧۶.

[٢١] Maqtal al-Husayn by al-Khawarizmi, vol.١ p.١۴٧.

[٢٢] The Life of Imam al-Hasan bin Ali, vol.١ p.٣١۵.

[۲۳] Noor al-Absar, p.۶۱۱.

[۲۴] Nafahat min Seerat Ahlul Bayt, p.۸۶.

[۲۵] Usd al-Ghabah, vol.۲ p.۱۳, Alf Ba', vol.۱ p.۴۱۷.

[۲۶] Amali as-Saduq, p.۱۰۸.

[۲۷] Nafahat min Seerat Ahlul Bayt, p.۸۸.

[۲۸] Amali as-Saduq, p.۱۰۸.

[۲۹] Bihar al-Anwar, vol.۴۳ p.۳۳۹.

[۳۰] The Life of Imam al-Hasan bin Ali, vol.۱ p.۳۲۷.

[۳۱] Bihar al-Anwar, vol.۴۳ p.۳۳۹.

[۳۲] Ibid.

[۳۳] A'yan ash-Shia, vol.۴ p.۱۱.

[۳۴] Musnad of Imam Zayd, p.۴۶۸.

[۳۵] Da'a'im al-Islam, vol.۱ p.۱۷۸.

[۳۶] The Life of Imam al-Husayn bin Ali, vol.۱ p.۳۰.

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[۳۷] Usd al-Ghabah, vol.۲ p.۶۱.

[۳۸] Musnad of Imam Zayd, p.۴۶۸.

[۳۹] The Life of Imam al-Husayn bin Ali, vol.۱ p.۳۳.

[۴۰] Tareekh ibn Asakir, vol.۱۳ p.۵۰, Siyer A'lam an-Nubala', vol.۳ p.۱۹۰.

[۴۱] Sunan ibn Maja, vol.۱ p.۵۶, Musnad Ahmad bin Hanbal, vol.۴ p.۱۷۲, Usd al-Ghabah, vol.۲ p.۱۹, Tayseer al-Wusool, vol.۳ p.۲۷۶.

[۴۲] The Life of Imam al-Husayn bin Ali, vol.۱ p.۹۵.

[۴۳] At-Taj al-Jami' lil-Usool, vol.۳ p.۲۱۸.

[۴۴] Mustadrak al-Hakim, vol.۳ p.۱۷۹.

[۴۵] Ibid., p.۱۷۶.

[۴۶] Mustadrak al-Hakim, vol.۴ p.۳۹۸, Kanzol Ummal, vol.۷ p.۱۰۶, Sier A'lam an-Nubala', vol.۳ p.۱۵.

[۴۷] Kanzol Ummal, vol.۷ p.۱۰۶, al-Mu'jam al-Kabeer by at-Tabarani, vol.۳ p.۱۰۶.

[۴۸] Majma' az-Zawa'id, vol.۹ p.۱۸۷.

[۴۹] Ibid., p.۱۸۹.

[۵۰] Ibid., p.۱۹۱.

[۵۱] The day that the Prophet (a.s.) would spend with Umm Salamah his wife, because he had divided his time equally among his wives.

[۵۲] Majma' az-Zawa'id, vol.۹ p.۱۸۹.

[۵۳] Tareekh ibn al-Wardi, vol.۱ p.۱۷۳-۱۷۴.

[۵۴] Kerb in Arabic means "anguish" and bala means "calamity or misfortune" that form the name of Kerbala.

[٥٥] Al-Mu'jam al-Kabeer by at-Tabarani, vol.٣ p.١٠٨.

[٥٦] Tareekh al-Khamees, vol.٢ p.٣٣٤.

[٥٧] The substance of procreation.

[٥٨] The Life of Imam al-Husayn bin Ali, vol.١ p.١٠٣-١٠٥ quoted from al-Futooh, vol.۴ p.٢١۶-٢١٩

[٥٩] Abu Abdullah is Imam Husayn's surname.

[۶٠] Tareekh ibn Asakir, vol.١٣ p.٥٧-٥٨, al-Mu'jam al-Kabeer by at-Tabarani, vol.٣ p.١٠٥-١٠۶.

[۶١] The Life of Imam al-Husayn bin Ali, vol.١ p.۴٢۶.

[۶٢] Sharh Nahjol Balagha by ibn Abil Hadeed, vol. ٢ p.٢٨٧.

[۶٣] Bihar al-Anwar, vol. ۴٠ p.١٩٢, Sharh Nahjol Balagha, vol.١٠ p.١٥.

[۶۴] Waq'at Siffeen, p.١٥٨.

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.“Kerb in Arabic means “grief” and bala’ means “calamity [٦٥]

.Waq’at Siffeen, p.١٥٨, Sharh Nahjol Balagha, vol. ٣ p.١٦٩ [٦٦]

.Majma’ az-Zawa’id, vol.٩ p.١٩١, al-Mu’jam al-Kabeer by at-Tabarani, vol.٣ p. ١١٠ [٦٧]

.Al-Isabah, vol.١ p. ٣٣٢ [٦٨]

.The Life of Imam al-Husayn bin Ali, vol.٢ p.٢٠٩ [٦٩]

Al-Hada’iq al-Wardiyyah (the rosy gardens), vol.١ p.١١٧, Miftah al-Afikar (the key of [٧٠] .thoughts), p. ١۴٨, Kashful Ghummah, vol.٢ p.٢۴١

.Lady Zaynab, the Pioneer of Jihad in Islam, p.۴١ [٧١]

.Zaynab al-Kubra, p.١٦-١٧ [٧٢]

.Lady Zaynab, the Pioneer of Jihad in Islam, p.۴٢ [٧٣]

.Zaynab al-Kubra, p.٢٢ [٧۴]

.Lady Zaynab, the Pioneer of Jihad in Islam, p.٦١ [٧٥]

As-Sayyidah Zaynab wa Akhbar az-Zaynabiyyaat (Lady Zaynab and the News of the [٧٦] .Zaynabite Ladies), by al-Ubaydali, p.٩

Her Scientific and Intellectual Heritage

Her Scientific and Intellectual Heritage

Fatima, the principal of the women of the worlds, (a.s.) was one of the most knowledgeable, faithful, thinking women. Many men and women narrated traditions from :her such as

(.Imam Ali (a.s .١

(.Imam al-Hasan (a.s .٢

(.Imam al-Husayn (a.s .٣

Anass bin Malik .۴

(.Fatima bint Imam al-Husayn (a.s .۵

'Umm Rafi .۶

Aa'isha .۷

Umm Salamah .۸

[Salma[۱ .۹

.These are some of those who narrated from her what she had heard from her father

Musnad Fatima

Fatima (a.s.) narrated from her father a good quantity of traditions which as-Sayooti has collected in a book called "Musnad of Fatima". Other than him has written a book on her .having the same title

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It is worth mentioning that all what she narrated from her father concerned morals, manners of conducts, and nobilities of character which form an important part in the eternal Islamic mission. Here are some examples from her traditions:

Urging on cleanness .۱

Al-Husayn bin al-Hasan narrated from his mother Fatima bint Imam al-Husayn (a.s.) from her father that Fatima az-Zahra' (a.s.) said, 'The messenger of Allah (a.s.) said: he, who sleeps while there is some fat in his hand (after eating), Should not blame except himself.'[۲]

Liberality and stinginess .۲

Imam Zaynol Aabidin (a.s.) narrated from his father Imam al-Husayn that his mother Fatima (a.s.) said, 'The messenger of Allah (a.s.) said to me: beware of stinginess because it is a defect that does not exist in a generous one...beware of stinginess because it is a tree in Fire and its branches are in this life. Whoever clings to one of its branches it will take him to Fire. Liberality is a tree in the Paradise and its branches are in this life. Whoever clings to one of its branches it will take him to the Paradise.'[۳]

The virtue of setting slaves free .۳

Al-Hakim bin Abi Na'eem said, 'I heard Fatima bint Muhammad (a.s.) narrating from her father saying, 'The messenger of Allah (a.s.) said, 'He, who releases a believing slave, will be released from Fire with each organ for each organ (of the freed slave).'[۴]

Islam has invited to release man from slavery and save him from this nightmare. The imams of the Ahlul Bayt (a.s.) were the most of people in releasing slaves and being very kind to them. Imam Zaynol Aabidin (a.s.) was an example in releasing slaves. He spent all what he had in this way.

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The reward of a sick .۴

Fatima bint Imam al-Husayn (a.s.) narrated from her grandmother Fatima az-Zahra'[۵] (a.s.) that the Prophet (a.s.) said, 'If someone becomes ill, Allah reveals to his angels: stop writing against My slave

[as long as he is in My tie. I have tied him until I take his soul or release him.'[۶

Illness is a trial by which Allah tries man, and from His kindness to the sick that He expiates their sins in return for sickness except for the major sins.

Negligence of prayer .۵

Once, Fatima (a.s.) asked her father the messenger of Allah (a.s.), 'O father, what about one, man or woman, who neglect his\her prayer?'

He said, 'O Fatima, whoever, man or woman, neglects his\her prayer Allah will afflict him\her with fifteen things; six in this life, three at dying, three in his\her grave, and three on the Day of Resurrection when he\she will be taken out of the grave.'

The details are the following:

The six in this life are:

Allah removes blessing from his\her age .۱

Allah removes blessing from his\her livelihood .۲

Allah effaces the miens of the benevolent from his\her face .۳

He\she shall not be rewarded for any deed .۴

His\her du'a (supplication) is not taken up to the Heaven .۵

He\she shall not be included by the du'a of the benevolent .۶

The three things at dying:

He\she dies lowly .۱

.He\she dies hungrily .۲

.He \she dies thirstily .۳

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:The three things in the grave

.Allah will entrust with him\her an angel who will trouble him\her in the grave .۱

.The grave shall be narrow for him\her .۲

.The grave shall be dark for him\her .۳

:The three things on the Day of Resurrection

Allah will entrust with him\her and angel who will draw him\her on his\her face while .۱ .the creatures looking at him\her

.He\she shall face a very strict reckoning .۲

Allah will not look at him\her, nor will He purify him\her, and he\she shall get a painful .۳ [torment.[۷

Prayer is the most important ritual among all obligations in Islam. It is the sacrifice of every pious one. If it is accepted, every good deed else will be accepted, and if it is refused, all other good deeds will be refused as mentioned in a Prophetic tradition. Allah .(has said, (So woe to the praying ones, who are unmindful of their prayers. ۱۰۷:۴-۵

The time when supplication is accepted .۶

Zayd bin Ali narrated from his fathers that his grandmother Fatima (a.s.) said, 'I heard the Prophet (a.s.) saying: On Friday, there is an hour (certain time) when every Muslim asks '.Allah for something good, Allah will grant it to him

?'I (Fatima) said, 'O messenger of Allah, which hour is it

'.He said, 'When a half of the sun goes downward for setting

Zayd said, 'Fatima (a.s.) often said to her servant: Ascend the hill, and when you see a half [of the sun going downward for setting, let me know so that I shall supplicate Allah.'[۸

Allah has opened the doors of responding to His people's supplications. He has said, (Call upon Me, I will answer you. ۴۰:۶۰). He has assigned some times for responding to .supplications such as the last hour of the day of Friday

The time when Allah determines the livelihood for His people .۷

Fatima (a.s.) said, "Once, the messenger of Allah (a.s.) came to me while I was lying in the morning. He shook me with his leg and said, 'O my daughter, get up and witness the gift of your Lord and do not be from the inadvertent, for Allah divides the livelihood of people [from the dawn to the sunshine.'"[۹

The du'a at entering a mosque .۸

Abdullah bin al-Hasan narrated from his mother Fatima that his grandmother Fatima az-Zahra' (a.s.) said, 'When the messenger of Allah (a.s.) entered the mosque, he recited: "O Allah, forgive me my sins and open to me the doors of Your mercy", and when he left the mosque, he recited: "O Allah, forgive me my sins and open to me the doors of Your [favor".'[۱۰

Two oppressive armies .۹

Abdullah bin al-Hasan narrated from his mother form Fatima az-Zahra' (a.s.) that the Prophet (a.s.) said, 'When two oppressive armies meet, Allah abandons them both, and He does not care which of them will be the winning one. When two oppressive armies [meet, the more insolent of them will suffer more adversities.'[۱۱

When neither of two meeting armies is with the truth, Allah will not include them with His .mercy, and He will let them fight each other until one of them will do away with the other

The preference of the Shia .۱۰

Lady Zaynab (a.s.) narrated that her mother Fatima (a.s.) said, 'The messenger of Allah (a.s.) said to Ali (a.s.): O Ali, surely you and your Shia (followers) will be in the Paradise.'[۱۲]

A happy one is he who loves Ali .۱۱

Fatima (a.s.) narrated that her father the Prophet (a.s.) said, 'Here is Gabriel. He is telling me that a happy one is he who loves Ali in his (Ali) life and after his death, and a totally unhappy one is he who hates Ali in his life and after his death.'[۱۳]

Fatima's children belongs to the Prophet .۱۲

Lady Fatima narrated from her father from Fatima az-Zahra' (a.s.) that the Prophet (a.s.) said, 'Each prophet has a progeny belonging to him, and Fatima's children are the progeny that belong to me.'[۱۴]

Fatima (a.s.) narrated another tradition like this one that her father said, 'Every children of a father belong to their father's parentage, except Fatima's children; I am their father and I am their parentage.'[۱۵]

The Prophet's charm to al-Hasan and al-Husayn .۱۳

Fatima bint Imam al-Hasan (a.s.) narrated from her grandmother Fatima az-Zahra' (a.s.) that the Prophet (a.s.) charmed al-Hasan and al-Husayn by these words as he taught them Qur'anic verses. He recited: "I seek protection by the perfect words of Allah from every devil and every vermin, and from every envious eye.'[۱۶]

The Prophet's donation to al-Hasan and al-Husayn .۱۴

Fatima (a.s.) narrated that once she asked her father (a.s.), 'O messenger of Allah, would you please gift my two children al-Hasan and al-Husayn with something?'

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The Prophet (a.s.) said, 'I gift al-Hasan with gravity and patience, and gift al-Husayn with magnanimity and mercifulness.'[۱۷]

۱۵. The Prophet's inheritance to his two grandsons

Zaynab bint Abi Rafi' narrated that Fatima (a.s.) visited the messenger of Allah (a.s.) during his last illness and said to him, 'O messenger of Allah, these are my two sons. Would you please bequeath to them?'

He said, 'As for al-Hasan, he has my gravity and glory, and as for al-Husayn he has my courage and generosity.'[۱۸]

۱۶. Doing good to Fatima's children

Fatima (a.s.) narrated from Imam Ali (a.s.) that the Prophet (a.s.) said, 'Whoever does good to anyone of my (grand)children and he does not reward him for it I will be the rewarder of him for it.'[۱۹]

۱۷. The tradition of Thaqalayn

Fatima (a.s.) said, "I heard my father (a.s.) during his last illness, where his room was full of his companions, saying: 'O people, I am about to be made die. I say to you to be excused before you. I am leaving among you the Book of my Lord, glory be to Him, and my progeny my household.' Then he took Ali's hand and said: 'This is Ali. He is with the Qur'an and the Qur'an is with Ali. They will never separate until they will come to me at the Pond (in the Paradise). I will ask you how you have obeyed me through your doing to them both (the Book and the progeny).'[۲۰]

This tradition is one of the true mutawatir (coming successively) traditions. Ibn Hajar said, 'This tradition has been narrated by thirty companions (of the Prophet). Most of its ways of narration are true and approved.[۲۱]

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This tradition has a great importance in protecting the nation from deviation and loss. If Muslims had obeyed the Prophet (a.s.) in that, they would have been the masters of .nations and peoples

Declaring Ali's imamate .۱۸

Imam al-Husayn (a.s.) narrated from his mother Fatima (a.s.) that the Prophet (a.s.) said, 'Whoever I am his guardian Ali is to be his guardian, and whoever I am his imam Ali is to [be his imam.'[۲۲

The imams from al-Husayn's offspring .۱۹

Imam al-Husayn (a.s.) narrated that his mother Fatima (a.s.) said to him, "When I gave birth to you, the messenger of Allah (a.s.) visited me. I gave you wrapped in a yellow rag to him. He threw the yellow rag away, took a white one, and wrapped you in it. He recited the azan in your right ear and the eqamah[۲۳] in your left one. Then, he said, 'O Fatima, take him! He is the father of the imams. Nine of his children will be pious imams. The ninth [of them will be al-Mahdi.'"[۲۴

Imam al-Husayn (a.s.) was a gift from the Prophet's gifts, and he was the restorer of Islam through his immortal revolution which tore down the thrones of tyranny. Therefore, Allah rewarded him with His divine mercies and favors and made the pure imams from his .progeny

Imam Ali's virtue .۲۰

Aa'isha narrated that Fatima (a.s.) said, "The messenger of Allah (a.s.) said to me: 'Your husband is the most knowledgeable of people, the first of them in being Muslim, and the [best of them in patience and discernment.'"[۲۵

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The men of A'raf .٢١

Abu Tharr narrated that he heard Fatima (a.s.) saying, "Once, I asked my father about this saying of Allah the Almighty: (and on the A'raf (great screen between Paradise and Hell) will be men who would know every one by his marks. ٧:۴۶), and he said, 'They are the imams after me; Ali, my two grandsons, and nine ones from al-Husayn's progeny. They are the men of A'raf. No one enters the Paradise except one who knows (believe in) them and whom they know, and no one enters the

Fire except one who denies them and whom they deny. Allah the Almighty is not known [except by the means of knowing them.'[٢۶

Fatima (a.s.) is from the earliest to Allah's contentment .٢٢

Once, Fatima (a.s.) said to her father (a.s.), 'O messenger of Allah, Salman wondered at my clothes. By Him Who has sent you with the truth, since five years I and Ali have had but a sheepskin on which we feed our camel in the day and when night comes, we sleep '.on it. Our pillow is of leather stuffed with fiber

The Prophet (a.s.) said, 'O Salman, my daughter is among the first marchers (to Allah's [contentment).'[٢٧

Eloquence

Allah has endowed Fatima (a.s.) with wisdom and eloquence. She had inherited her father's wisdom and maxims which were the mines of skills and eloquence. Therefore, she was the most eloquent woman in Islam. Here are some of the words transmitted :from her

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She said, 'The mirth towards a believer makes one deserve to be in the Paradise, and .۱ [the mirth towards a resisting opponent protects one from the Fire.'[۲۸

From the manners that Islam has established in the life of Muslims is to smile and be .mirthful towards all people, because this spreads love and cordiality in the society

She said, 'Whoever sends up to Allah his sincere worship, Allah sends down to him the .۲ [best of what benefits him.'[۲۹

[She said, 'Allah has imposed justice as musk for hearts.'[۳۰ .۳

Fatima bint Imam al-Husayn (a.s.) narrated from her father that her grandmother .۴ Fatima (a.s.) said, 'The best of you are the most lenient and most generous to their [women (wives).'[۳۱

She said, 'What is the use of one's fasting if he does not restrain his tongue, ears, eyes, .۵ ?'and senses

Allah has imposed fasting on man in order to purify him from sin and guilt. A faster must restrain his tongue from lying, ears from hearing backbiting, eyes from looking at what .Allah has prohibited, abdomen from eating ill-gotten things,...etc

When the Prophet (a.s.) left to the Better World, Muslim women began mentioning the .۶ Prophet's virtues, qualities, and exploits. Fatima (a.s.) said to them, 'Give up this [mentioning and keep on invoking!'[۳۲

Mentioning the dead one's virtues and qualities does not benefit him with anything. What benefits him is to pray Allah for him and invoke Allah to forgive him. It has been mentioned that she said to the Hashemite women who consoled her, 'Give up mourning [and keep on invocation!'[۳۳

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The Mus’haf (book) of Fatima

Fatima (a.s.) had compiled a book after the dictations of the Prophet (a.s.) to her. She recorded in it the events that would take place without talking about the matters of lawfulness and unlawfulness. Later on, this book was called “Mus’haf Fatima”. This book was with the infallible imams (a.s.). They referred to it to see the events that human beings would face in their coming life. It is too false and silly to say that the “Mus’haf Fatima” is a Qur’an other than the Qur’an which is in the hands of Muslims. The enemies of the Ahlul Bayt (a.s.) and the opponents of the Shia waged a violent attack against them and accused them of distorting the Qur’an and claimed that the “Mus’haf Fatima” is another Qur’an different from the Qur’an known among all Muslims. We have refuted all .“that in our book “The purity of the Qur’an from distortion

Footnote

[۱] .Tahthib at-Tahthib, vol. ۱۲ .۴۴۷, Tahthib al-Kamal fee Asma’ ar-Rijal, vol. ۳ p.۲۴۷

[۲] .Musnad of Fatima az-Zahra’, p.۲۲۰

[۳] Al-Kawthar fee Ahwaal Fatima bint an-Nabiy al-At~har, vol. ۴ p. ۴۲۷, quoted from .Musnad of Fatima az-Zahra’, p. ۲۲۱

[۴] .Musnad of Fatima az-Zahra', p. ۲۲۱

[۵] Fatima bint Imam al-Husayn (a.s.) had not met her grandmother Fatima az-Zahra’ .(a.s.), but she narrated from her by means of others

[۶] .Musnad of Fatima az-Zahra', p. ۲۲۰

[۷] .Bihar al-Anwar, vol. ۸۳ p.۲۱, Falah as-Sa’il, p.۲۲

[۸] Bihar al-Anwar, vol. ۸۹ p.۲۶۹, Ma’ani al-Akhbar, p.۳۹۹, Dala’il al-Imamah, p.۵, Majma’ az-Zawa’id, vol. ۲ p. ۱۶۶.

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[۹] Al-Kawthar fee Ahwaal Fatima bint an-Nabiy al-At~har, vol. ۴ p. ۷۲, quoted from Musnad of Fatima az-Zahra', p. ۲۱۸.

[۱۰] Bihar al-Anwar, vol. ۸۱ p.۲۲, Amali of Sheikh at-Toosi, p.۴۰۱.

[۱۱] Ath-Thuriyyah at-Tahirah an-Nabawiyyah (the pure Prophetic progeny), p.۱۰۷, Musnad of Fatima az-Zahra', p.۲۲۳.

[۱۲] Al-Kawthar fee Ahwaal Fatima bint an-Nabiy al-At~har, vol. ۴ p. ۶۱.

[۱۳] Majma' az-Zawa'id, vol. ۹ p.۱۳۲, Thakha'ir al-Uqba, p.۹۲, Fadha'il al-Khamsah, vol. ۲ p. ۲۱۲.

[۱۴] Al-Kawthar fee Ahwaal Fatima bint an-Nabiy al-At~har, vol. ۴ p. ۴۳۳.

[۱۵] Bihar al-Anwar, vol. ۳۷ p.۷۰.

[۱۶] Ath-Thuriyyah at-Tahirah an-Nabawiyyah, p.۱۰۷.

[۱۷] The Life of Imam al-Husayn bin Ali, vol. ۱ p. ۲۱۷.

[۱۸] Kanzol Ummal, vol. ۷ p. ۲۶۸.

[۱۹] Bihar al-Anwar, vol. ۹۳ p. ۲۲۵.

[۲۰] Yanabee' al-Mawaddah, p.۲۹۴.

[۲۱] As-Sawa'iq al-Muhriqah, p. ۱۳۶.

[۲۲] Al-Kawthar fee Ahwaal Fatima bint an-Nabiy al-At~har, vol. ۴ p. ۳۵۷.

[۲۳] A certain wording recited before the beginning of prayers.

[۲۴] Muntakhab al-Athar, p.۸۹, Bihar al-Anwar, vol. ۳۶ p.۳۵۲.

[۲۵] Ath-Thuriyyah at-Tahirah an-Nabawiyyah, p. ۱۰۳, Musnad of Fatima az-Zahra', p.۲۹۲.

[۲۶] Bihar al-Anwar, vol. ۳۶ p. ۳۱۵, Manaqib ibn Shahrashub, vol. ۱ p.۲۵۴.

[۲۷] Al-Kawthar fee Ahwaal Fatima bint an-Nabiy al-At~har, vol. ۴ p. ۴۴۵, quoted from

.Fatima az-Zahra' Bahjat Qalb al-Mustafa, p.۲۷۳

.Bihar al-Anwar, vol. ۷۵ p. ۴۰۱ [۲۸]

.Ibid., vol. ۷۰ p. ۲۴۹ [۲۹]

.Al-Kawthar fee Ahwaal Fatima bint an-Nabiy al-At~har, vol. ۴ p. ۴۴۰ [۳۰]

.Musnad of Fatima, p. ۲۲۱ [۳۱]

.Bihar al-Anwar, vol. ۱۰ p.۹۶ [۳۲]

.Ibid., p.۹۷ [۳۳]

Fatima and the Great Islamic Revolution

Point

Fatima, the daughter of the Prophet, since her early childhood, lived with the great Islamic revolution which her father, the master of the creation, had led and it made a destructive quake in the society of Mecca. This great revolution aimed at destroying the people's beliefs that were based on idolatry and polytheism. They worshipped idols away from their Creator. They offered sacrifices for these lifeless idols and beseeched them to satisfy their needs. The tribes of Quraysh hanged their idols on the walls of the Kaaba as .a sign of pride

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The Prophet (a.s.) mocks at the idols of Quraysh and called for destroying and purifying the Kaaba from them. Historians say that the idols of Quraysh were about three hundred ones the most important and of highest position of which for the people of Mecca were .Hubal, Lat, Uzza, and Manat

The People of Quraysh devoted themselves for these idols and believed in them absolutely. They invoked them submissively and devotedly. Abu Sufyan, the chief of the Umayyad family and one of the heads of Quraysh, was the most devoted one to Hubal. He was completely terrified when he saw the Prophet (a.s.) circumambulating the Kaaba ....“and reciting the hymn of Islam “Labbaykallahumma labayk

‘!He lost his mind and cried out, ‘Glorify Hubal

‘.The Prophet (a.s.) said, ‘O Abu Sufyan, Allah is higher and more glorified

The people of Quraysh were very faithful to their idols. A group of them went to the Prophet (a.s.) and suggested to him that he was to worship their idols for a year and they were to worship Allah another year. Then, the Sura of al-Kafiroon (١٠٩) was revealed to :him: (Say

O unbelievers! I do not worship that which you worship. Nor do you worship Him Whom I worship. Nor am I going to worship that which you worship. Nor are you going to worship (.Him Whom I worship. You shall have your religion and I shall have my religion

The people of Quraysh were alarmed and unable to bear more when the Prophet (a.s.) announced his call to destroy the idols and purify the Kaaba from them. They considered that as a defeat on their entity of beliefs. They tried their best to stand against and resist .the Prophet (a.s.) with all means

p: ١٦٩

It is worth mentioning that the resistance and enmity of Quraysh to the Prophet (a.s.) were not only because of his mocking at their idols and refuting their worship, but also :there were–as I think–other factors behind that

resistance and enmity of Quraysh to the Prophet because of these Noble values

Noble values

The Prophet (a.s.) had adopted the noble values and high ideals that raised man to highest ranks. These values and ideals were unlike the manners and morals of the people of Quraysh, and they clashed with their economic interests. The following are some of :those noble values

Equity .۱

From the great principles that Islam had announced was the equity among all people despite their colors, races, and languages. In Islam, there is no difference between the poor and the rich, the rulers and the subjects. The all are equal before the law, and in rights, duties, and responsibilities. Allah has said, (O mankind, surely We have created you of a male and a female, and made you nations and tribes that you may know each other; surely the most honorable, in the sight of Allah, is the best in conduct. ۴۹:۱۳). The Prophet (a.s.) said, 'There is no preference to an Arab over a foreigner nor a white over a black except by God–fearing.' This equity was sacred and delicious to the poor and the disabled like Ammar bin Yasir, Bilal al–Habashi, Abdullah bin Mas'ud, and others who absolutely believed in Islam, whereas the chiefs, masters, and notables of Mecca refused this principle and rose to resist the messenger of Allah (a.s.) and they tortured severely .whoever believed in him from among their slaves and weak people

p: ۱۷۰

Women liberation .٢

In the pre-Islamic era, woman suffered all kinds of severity and oppression. She was deprived of all her natural rights. The following are some kinds of the oppression against :woman

A. Burying alive female children

The worst kind of oppression at all against woman in the pre-Islamic age was the burying alive of females. Allah says in the Qur'an, (When one of them receives tidings of the birth of a female, his face remains darkened, and he is wroth inwardly. ١۶:۵٨). Some tribes, when their women gave birth to females, hurried to burry them alive. There was a famous saying among them that "burying the girls is from the nobilities". Allah has said, .((And when the girl-child that was buried alive is asked; for what sin she was slain. ٨١:٨-٩

B. Woman was deprived of inheritance

From the other oppressive procedures that the pre-Islamic age followed against woman was depriving her of the inheritance from her father and husband. However, Islam had cancelled that and legislated this right for her and made her equal to man in this concern .that she could inherit and bequeath

Islam had honored woman by making her responsible for the education of generations .and giving her the right in choosing a husband though with her father's consultation

Islam treated woman in a noble way of reverence and honoring and this was strange to .the people of that age and far from their manners

C. getting married to one's father's widow

p: ١٧١

From the habits of the pre-Islamic age was when a man died, his eldest son would throw his shirt over his father's wife (his step-mother) and so he would possess her. He could get married to her if he liked; otherwise he could marry her to whomever he liked and get .her dowry for himself

Islam had forbidden the marriage of a dead man's son to his father's wife. Allah has said, (And marry not those women whom your fathers married. ۴:۲۲). Islam had also prohibited taking the dowry of woman for oneself at all. In the pre-Islamic era, people possessed women (their step-mothers) as they possessed any other property. If they liked, they would get married to them, or marry them to others and take their dowries, or force them to remain unmarried until they would die. Islam had freed woman from all those ties and .given her a frame of honor and dignity

Prohibition of adultery .۳

Adultery was something familiar among people in the pre-Islamic era. Mo'awiya bin Abi Sufyan ascribed openly (illegitimate) Ziyad bin Abeeh to his father (Abu Sufyan) who had .committed adultery with Ziyad's mother

Islam had prohibited adultery and considered it as one of the worst major sins. Of course, this prohibition contradicted the natures of most of the people of Quraysh who had grown .up with vices and sins

Prohibition of usury .۴

The Prophet's mission clashed with the interests of the capitalist people of Quraysh who depended on usury in increasing their capitals. Usury was widespread in Mecca. Al-Abbas bin Abdul Muttalib was one of those who practiced it. Islam had prohibited usury and considered it a major sin for it made some few persons very wealthy and the majority of .people very poor and wretched

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Prohibition of alcohol .۵

Wine was lawful in the pre-Islamic age, and all classes of people drank it. Islam had prohibited and called it as rijs (dirt, infamy, abomination). The prohibition of wine was against the desires and pleasures of that society; therefore, they rose to resist Islam.

Fighting against poverty .۶

The Prophet (a.s.) tried his best and with all means to remove poverty from the society because it was and is a fatal disaster. Islam had legislated some taxes on certain yields, gold, silver, sheep, cows, and camels to be paid to the poor and the needy. It had also imposed on Muslims a joint life of solidarity and others means which would remove poverty and neediness.

Spreading of knowledge .۷

One of the noble values that Islam had adopted was the spreading of knowledge among all people and doing away with ignorance. The Prophet (a.s.) had made seeking knowledge as an obligation on all Muslim men and women, for certainly no nation could have a considerable position in the world without being armed with knowledge and sciences.

These are some noble values and high ideals that the Prophet (a.s.) had undertaken and they were strange for the ignorant society of Mecca. Therefore, the people of Mecca of all classes rose to resist the Prophet (a.s.) and put out the light of his mission.

Fear of Quraysh

The people of Quraysh were terribly terrified by the Prophet's mission which was as a thunderbolt on them. Their slaves and the disabled believed in this mission because Islam opened to them new horizons of dignity and honor, and brought them good tidings of a noble future and that they would be the masters of the society and men of authority whereas the masters would be slaves and servile. The weak believed devotedly in Islam and therefore, they were treated with utmost severity and were tortured savagely. Among those, who were tortured, were Yasir, Sumayyah, and their son Ammar.

Anyhow, the tyrants of Quraysh resisted the Islamic mission with all means they had such :as

(.Inciting their children to harm the Prophet (a.s

Quraysh encouraged their children to harm the Prophet (a.s.) and shoot him with stones. They did so to be excused before Abu Talib, the Prophet's uncle and defender and to claim that it was their children who did so. Imam Ali (a.s.) chased and hit them. He was too strong though he was in his early years yet. He attacked the children and hurt them by beating and kicking. When the Prophet (a.s.) went out, Imam Ali (a.s.) walked behind him, .and so when the children saw him, they ran away frightenedly to their parents

Accusing the Prophet (a.s.) of madness

One of the means that Quraysh followed in fighting the Prophet (a.s.) was the accusing him of madness. They accused him of so because he came to them with a religion and .laws opposite to their minds that were dominated by ignorance and stupidity

They accused him of madness whereas he was the creative mind and thinking brain of humanity...This claim was unsuccessful, and the Islamic mission moved fast like light that .lit the paths and cleared the ways

Accusing him of magic

Quraysh rumored that Muhammad was a magician and he was not sent by the Heaven just as the Pharaoh had accused Prophet Moses (a.s.). They accused the Prophet (a.s.) of that because he recited for them verses from the Book of Allah which were like miracles .in eloquence and rhetoric. This claim was unsuccessful too

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Torturing the believers

Quraysh poured their grudge on the disabled who announced their faith in Islam and others of the youth and women. They punished them severely. They tortured Yasir, Sumayyah, and Ammar extremely badly. When the Prophet (a.s.) passed by them and saw them moaning under torment, he felt too pain and said, 'Be patient O family of Yasir! '.Your promise is the Paradise

Yasir and Sumayyah were martyred under the torment of Quraysh but their son Ammar .was saved after suffering great torment

The believers, men and women, suffered all kinds of torture until they were obliged to emigrate from Mecca to Abyssinia where Quraysh followed after them to bring them back to Mecca to kill them, but the king of Abyssinia did not respond to Quraysh and he let the .emigrants live in his country safely

Fatima with her father

Fatima (a.s.) lived the calamities of her father and saw the persecution and harms that he .suffered. She suffered and felt pain for her father too much

Narrators narrated that ibn Mas'ud said, 'One day, when the Prophet (a.s.) was offering prayer in the Kaaba, Abu Jahl and a group from the villains of Quraysh were in the Kaaba. Abu Jahl said to his companions 'Which of you can bring the placenta of the camel of so-?'and-so and put it on the shoulders of Muhammad when he prostrates

One of them fetched the placenta with its blood and dung and put it on the Prophet's shoulders while he was prostrating. The villains burst into laughing. Ibn Mas'ud hesitated to lift it from the Prophet's shoulder who still kept on prostrating. Some man hurried to Fatima (a.s.) and told her about what happened to her father. She came with her maid. She removed the placenta from her father and prayed Allah against those who did that. When the Prophet (a.s.) finished his prayer, he invoked Allah loudly against those villains. The Prophet (a.s.) used to repeat his supplication three times whether he prayed Allah for some thing or prayed Him against someone. He said, 'O Allah, I invoke You against '!Quraysh

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He said that three times. When they heard him saying that, they stopped laughing and were afraid of his invocation. Then he said, 'O Allah, I invoke You against Abu Jahl bin Hisham, Utba bin Rabee'a, Shaybah bin Rabee'a, al-Waleed bin Utba, Umayya bin Khalaf, 'Uqba bin Abi Ma'eet...

Ibn Sa'd said, 'By Him Who has sent Muhammad with the truth, I have seen those, whom the Prophet prayed Allah against, felled on the day (battle) of Badr and then they were drawn to the well of Badr.'[١]

Fatima (a.s.) lived with her father and saw what he suffered of calamities and distresses which the villains and sinners of Quraysh poured on him. She suffered and felt pain and fear for her father.

Quraysh agree on killing the Prophet (a.s.)

When the Prophet (a.s.) was afflicted by the death of his uncle Abu Talib, who was his defender and the defender of Islam, there was no strong fort in Mecca to which he might resort. He lost the power that defended him against the tyrants and oppressors of Quraysh, and so he determined to leave Mecca and resort to Medina where there were his supporters and guards of his mission. When Quraysh knew of that, they feared that the Prophet (a.s.) would establish a state and a strong army and then he would avenge on them for the disasters and harms they had afflicted on him. Therefore, they held a conference in Dar an-Nadwa (council) and discussed the dangers that they would face if the Prophet (a.s.) left Mecca. They all agreed on killing him whatever the cost would be. Iblis attended their conference- as historians mentioned-and suggested to them that forty men each one from a certain tribe should commit the murder and so all tribes would participate in killing him so that his supporters and the believers would be unable to avenge him. They assigned a certain day for that and called it "the day of mazhamah; jamming". Allah revealed to his Prophet (a.s.) about what the people of Quraysh had plotted against him.[٢]

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The Prophet's immigration to Yathrib

When the day that Quraysh had determined to kill the Prophet on came, the forty men surrounded the Prophet's house from all sides carrying their swords to tear the Prophet's body and put out the light of Allah. The tribe of Quraysh wanted to avenge its idols and .restore its social position that had been lost because of the Islamic mission

Fatima (a.s.) felt great pain and distress for her father's fate. She did not know what was going to happen to him if he left Mecca. She resorted to Allah and prayed Him sincerely to .save her father from the plots and evils of Quraysh

Imam Ali sleeps in the Prophet's bed

It was a noble deed that was recorded for Imam Ali (a.s.) with a pen of light and honor. He was the first fedai for the Prophet (a.s.). The Prophet (a.s.) asked him to put on his (the Prophet) green garment and sleep in his bed that night to make those villains believe that he was the Prophet (a.s.), and thus the Prophet (a.s.) would be safe from killing. Imam Ali (a.s.) received the Prophet's order with delight and pleasure. He was very happy to be a .sacrifice for his brother and cousin

The Prophet (a.s.) went out of his house. He took a handful of earth and threw it on the '!men of Quraysh and said, 'How ugly, mean faces

He went on while reciting, (And We have made before them a barrier and a barrier behind .(them, then We have covered them over so that they do not see. ٣٦:٩

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The sleeping of Imam Ali (a.s.) in the Prophet's bed and sacrificing himself for him was a shiny page from his sacred jihad. Allah has revealed about him, (And among people is he who sells himself to seek the pleasure of Allah. ۲:۲۰۷). This situation had a great, important .role in the success of the Islamic mission that no one other than the imam had ever had

Imam Ali (a.s.) remained sleeping in the Prophet's bed. When the dawn came, the forty villains attacked the Prophet's bed with their unsheathed swords. Imam Ali (a.s.), like a ?'lion, surprised them with his sword. They hesitated and cried out: 'Where is Muhammad

?'Imam Ali (a.s.) replied violently, 'Have you made me a guard over him

They left drawing with them disappointment and failure, for the Prophet (a.s.) had slipped away from their hands. Quraysh tried the best to take information from Imam Ali (a.s.) about the direction which the Prophet (a.s.) had set out to, but they failed and the imam did not respond to them a bit. Therefore, Quraysh bore a grudge against Imam Ali (a.s.) and looked at him spitefully. Imam Ali (a.s.) did not care for them; rather, he disparaged .them

Yathrib receives the Prophet

The messenger of Allah (a.s.) kept on his journey until he was near Yathrib (Medina). When the people of Yathrib knew about his coming to their land, they all hurried to :receive him while chanting

The full moon has shone for us"

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.'from Thaniyyatul Wada

,(It is incumbent on us to thank (Allah

[As long as there is someone inviting for Allah."[٣

That day was memorable in Yathrib and matchless in history. When the Prophet (a.s.) settled in Yathrib, he began establishing his great state; the state of the Qur'an that had undertaken the decisive matters of all nations and peoples of the earth and established the human rights. The Prophet (a.s.) was delighted and pleased when he saw the warm reception of the people of Yathrib that made him certain of getting supporters to build his .new state

Imam Ali's immigration to Yathrib

When the Prophet (a.s.) emigrated from Mecca to Medina, Imam Ali (a.s.) began fulfilling what the Prophet (a.s.) had instructed him with such as paying deposits back to their owners and repaying his (the Prophet) debts. After he had fulfilled all that, he accompanied the Fatimas (Fatima bint Asad {Imam Ali's mother}, Fatima bint Muhammad {the Prophet's daughter}, and Fatima bint az-Zubayr bin Abdul Mutallib) and began the immigration to Yathrib (Medina). A group from Quraysh followed after him to prevent him and his travel-mates from traveling, but he struggled against them bravely. He killed one of them and made the rest run away.[٤] Imam Ali (a.s.) and his fellows covered the desert until they arrived in Yathrib. Imam Ali's feet had swelled because of walking and he was too tired. Therefore, he could not go to meet the Prophet (a.s.) who himself came to meet Imam Ali (a.s.). When the Prophet (a.s.) saw Imam Ali (a.s.), he embraced him and began crying out of mercifulness for his feet. The Prophet (a.s.) took some of his saliva and wrapped it on Imam Ali's feet and they recovered. After that, [Imam Ali (a.s.) did not feel any pain in his feet.[٥

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As for Fatima az-Zahra' (a.s.), she was too eager to meet her father. They embraced and kissed each other. The Prophet (a.s.) received her darling daughter with honor and reverence. She was eight years old then. She arrived in Medina on Thursday, the fifteenth [of Rabee'ul Awwal.[۶

At the Battle of Uhud

Fatima (a.s.) witnessed the battle of Uhud and saw the defeat of Muslims that was about to efface all the manifestations of Islam except for the jihad of her cousin Imam Ali (a.s.) and his great struggle; otherwise, Quraysh would do away with the Prophet (a.s.) and .uproot Islam and destroy all its pillars and forts

Anyhow, Muslims were not afflicted with a disaster in all their battles during the time of the Prophet (a.s.) like that one. Muslims were defeated because the battalion that had been ordered by the Prophet (a.s.) to remain on the mountain to guard the back of Muslims opposed the orders. When the army of the polytheists that was in front of the Muslim army fled and left their baggage, the Muslims left their positions on the mountain and hurried to seize the baggage. Khalid bin al-Waleed, who was one of the leaders of the polytheists, saw that and he reorganized his forces and attacked the Muslims from behind and before them. Seventy Muslims were martyred among whom was Hamza the Prophet's uncle. The Prophet (a.s.) was wounded with several wounds. His face was .wounded, his front tooth was broken, and the helmet on his holy head was smashed

Fatima (a.s.) came with Ameerul Mo'minin (a.s.) to the Prophet (a.s.). Imam Ali (a.s.) poured water on the Prophet's wounds but the bleed did not stop. Fatima (a.s.) burnt a piece of mat and put the ash on the wounds which stopped bleeding.[٧]

The battle of al-Ahzab

The armies of the polytheists attacked Medina, the capital of Islam, under the leadership of Abu Sufyan to do away with the mission of Islam and get people back to their first ignorance. The Muslims dug a trench around Medina to keep it safe according to the suggestion of Salman al-Farisi, the loyal companion of the Prophet (a.s.). The Prophet (a.s.) himself worked with the Muslims in digging the trench.

Fatima (a.s.) came to her father with a piece of bread. Her father asked, 'O Fatima, what is this?'

She said, 'It is from a loaf that I have baked for my son. I have brought this piece for you.'

The Prophet (a.s.) said, 'It is the first food to enter your father's mouth since three days.'[٨]

Yes! This is the altruism and the asceticism of the prophets.

The Prophet with his daughter in travel and residence

The Prophet (a.s.) was too sincere to his daughter and he preferred her to all his kin. When he wanted to travel, Fatima (a.s.) was the last one whom he saw off, and when he came back from travel, she was the first one whom he visited, and then he went to his house.[٩]

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Fatima (a.s.) also witnessed with her father the conquest of Mecca.[۱۰] She saw her father's great victory and the submission and subservience of Quraysh to him.

Footnote

[۱] Sahih Muslim, vol. ۵ p.۱۸۰, Sahih al-Bukhari, vol. ۱ p. ۱۳۲.

[۲] Imta' al-Asma' by al-Maqrizi, vol. ۱ p. ۳۸.

[۳] As-Seerah an-Nabawiyyah (the Prophetic biography) by Ibn Katheer, vol. ۲ p.۲۶۹, as-Seerah an-Nabawiyyyah by Ibn Hisham, vol. ۲ p. ۷۹.

[۴] Encyclopedia of Imam Ameerul Mo'minin, vol. ۱ p.۲۱۹.

[۵] Usd al-Ghaba, vol. ۴ p. ۹۲.

[۶] Tareekh at-Tabari, vol. ۲ p. ۸۰.

[۷] Sahih Muslim, vol. ۵ p.۱۷۸, Sahih al-Bukhari, vol. ۷ p. ۱۹-۲۰.

[۸] Thakha'ir al-Uqba, p.۴۷.

[۹] Sunan Abi Dawud, vol. ۳ p.۲۹۱, Musnad Ahmed bin Hanbal, vol. ۵ p.۲۷۵.

[۱۰] Al-Maghazi, vol. ۳ p.۱۰۸۷.

Electing Imam Ali for the Islamic Caliphate

Electing Imam Ali for the Islamic Caliphate

Fatima (a.s.) witnessed all the events that took place after the conquest of Mecca. She saw people groups by groups embrace Islam which prevailed over the Arabic East and other areas in the world. However, the most wonderful thing that she saw was the entering of the people of Quraysh into Islam unwillingly and submissively. They were low and mean then whereas they had tried their best to put out the light of Islam and do away with the messenger of Allah. They left no way of terror and violence against the Prophet (a.s.). They led great armies and parties to fight him until Allah made him defeat them all and afflict them with lowness and meanness. Then, the Prophet (a.s.) purified the House of Allah (the Kaaba) from the idols and then the call of "allahu akbar" rose high in all sides

of the Inviolable Mosque and the rule of the Qur'an prevailed in the land that was a stage .for the superstitions and bad traditions of the era of ignorance

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This period was the most important one in Fatima’s life where she saw her father after his great victory caring for something very important concerning the welfare of his nation that would save the nation from deviation and going astray. This thing was the .appointment of the leader after him

The caliphate after the Prophet (a.s.) was the most important position in Islam because it was the continuity of the Prophet’s rule and the continuity of his Sharia. Because the Prophet (a.s.) paid great attention to the matter of caliphate, he said, ‘He, who dies while ’.he does not know the imam of his time, will die as an unbeliever

The Prophet (a.s.) was very careful of his nation’s affairs. He was very kind and loving to his people. Therefore, he suffered disasters and calamities in order to reform his nation and make it the first in civilization and progress. Was it reasonable that he would leave his ?nation as a victim for his enemies or to be tossed about by the waves

It was not true at all that the Prophet (a.s.) had ignored the matter of caliphate and given vent to anarchy after him. This contradicted the goal of his mission which was to spread .Islam and its high ideals and great morals among all peoples

If the Prophet (a.s.) ignored the matter of the rule after him, this would lead to the destruction of the social pillars which Islam had built and the destruction of the general life of Muslims. The crises and misfortunes that the nation faced throughout its ages were, undoubtedly, the result of keeping the Ahlul Bayt (a.s.) away from the caliphate. It was the political avidities and the greediness of authority that prevented from fulfilling .the Prophet’s recommendations and wills concerning his family

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Anyhow, the nation suffered and is still suffering much because of separating the Ahlul ,Bayt (a.s.) from the rule. Muhammad al-Keilani says

The people disputed on the position of caliphate in a way that was unequalled in other' nations. They committed for the sake of that what we ourselves refrain from nowadays. And consequently, many souls were ruined, towns were destroyed, villages were torn down, houses were burnt, women were made widows, children were made orphans, and [great masses of Muslims were killed.'[۱

Allah had sent the Prophet (a.s.) as mercy for mankind. Hence, would he leave his nation in anarchy after him without choosing a leader to lead it after his death? Let us see who !that leader was

The Prophet nominates Ali

The caliphate was not to be determined due to desires and fancies because it was from .the fatal matters of the nation and on it all the nation's goals and affairs depended

The certain thing due to the scientific studies and the serious pondering on the Prophet's conducts and the sources of the Islamic history make it clear that the Prophet (a.s.) had nominated Imam Ali (a.s.) for the caliphate and made him the imam of Muslims after him. Many true mutawatir[۱] traditions confirmed this fact. The Prophet (a.s.), on many occasions, praised Imam Ali (a.s.) and showed his high position. Once, he said that Imam Ali (a.s.) was the gate of his town of knowledge, another once he said that Imam Ali (a.s.) was with the truth and the truth was with him, third, Ali was with the Qur'an and the Qur'an was with Ali, and that he was to the Prophet (a.s.) as Aaron was to Moses. All these facts were proved on the day of al-Ghadeer when the Prophet (a.s.) gathered the Muslims and announced the caliphate, emirate, and guardianship of Imam Ali (a.s.) over the Muslims, and then the Prophet's companions and his wives paid homage to the Imam. Umar bin al-Khattab congratulated him saying, 'Congratulations O son of Abi Talib! You have become my guardian and the guardian of every believing man and believing woman.' The homage to Imam Ali (a.s.) on the day of al-Ghadeer was a part of the .mission of Islam and whoever denied it was not reasonable

Why the Prophet nominated Ali

Many people ask that why the Prophet (a.s.) had nominated Imam Ali (a.s.) for the caliphate and preferred him to all his cousins and companions. We give the answer by the :following points

Allah the Almighty had ordered his messenger to appoint Imam Ali (a.s.) a caliph after .۱ him and take the homage of Muslims to him on the day of Ghadeer Khum. Allah had revealed to his messenger this verse, (O Messenger, deliver what bas been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people. ۵:۶۷). After this warning, the Prophet (a.s.) gathered the hajjis, who were coming back from the hajj, in the desert of Ghadeer Khum and declared to them what Allah had ordered him to do. He announced to them that Imam Ali (a.s.) would be, according to Allah's decree, the general leader over the Muslim .community, and so all Muslims paid allegiance to him as we have mentioned before

The Prophet (a.s.) had compared the prophethood to the caliphate when he invited his .۲ family to faith and to believe in his mission saying to them, 'Which of you supports me to be the caliph after me?' No one responded to him except Imam Ali (a.s.) who was too young then. The Prophet (a.s.) put his hand on Ali's neck and addressed his family saying, 'This is my brother and caliph (successor). You have to listen to and obey him.' The Prophet's care for the caliphate did not come at the last days of his life, but it was since .the beginning of his mission

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The Prophet (a.s.) looked thoughtfully at his family and companions and he did not find .۳ anyone who was worthy of this position after him except Imam Ali (a.s.) who believed the Prophet (a.s.), believed in his mission, and understood his values and goals. The Prophet (a.s.) himself had educated Imam Ali (a.s.) and fed him with the deep faith in Allah, the ideals of Islam, and the noble values. It is completely untrue to say that the Prophet (a.s.) had chosen Ali bin Abi Talib for the position of caliphate just because he was the closest one to him and the father of his two grandsons, because the matter of prophethood is too .far above that

The Prophet (a.s.) had chosen Imam Ali (a.s.) as the general leader over his nation .because Imam Ali (a.s.) had had qualifications and abilities that no one else had ever had

A. Imam Ali (a.s.) was the most knowledgeable among all the Prophet's companions and the most aware of the rulings and the affairs of the religion especially in judgment. The Prophet (a.s.) said, 'Ali is the best judge of you all.' Umar said, 'Were it not for Ali's existence, Umar would perish.' There was no one at all equal to him in judgment. We have mentioned some examples of his judgments in "the Encyclopedia of Ameerul Mo'minin" ."under the title of "the Imam's judgment (is) from the treasures of the Islamic intellect

As the Imam was the most aware of all Muslims in the rulings of judgment, he was also the most aware in the political and administrative affairs besides the systems of government. Imam Ali's document of instructions to Malik al-Ashtar was a clear proof on that. This political document is a full constitution that no other constitution whether in Islam or other than Islam is like it in its comprehensiveness. In this document, Imam Ali (a.s.) deals with the government's duties towards the subjects and its responsibility for protecting them from poverty, oppression, and persecution. He also determines the duties of rulers, statesmen, and officials and the qualifications that they must have such as fitness, loyalty, and awareness of the affairs that they would undertake, besides that they should have high morals and manners and be pious and bound by their religion especially toward the wealth of the state. This document has many other important .points showing the depth of Imam Ali's policy

Moreover, his letters to his governors and officials are a source of intelligent policies and they show that he was too expert in the political affairs. As Imam Ali (a.s.) was the most expert in the Political affairs, he was also the most aware of all Muslims in the other branches of knowledge such as theology, philosophy, mathematics, astronomy, .jurisprudence, linguistics, and others

Prof. Abbas Mahmud al-Aqqad says, 'He (Imam Ali) opened many doors in knowledge that were more than thirty sciences. With these huge treasures of knowledge that the Imam had, how would the Prophet (a.s.) not choose him for the position of caliphate which was the most sensitive position in the Muslim society and which the dignity, independence, ?'and safety of his nation depended on

The infinite scientific powers that the imam had make reason determine with no any doubt that he was to be nominated for the caliphate other than anyone else. Allah says, (Say: Are those who know and those who do not know alike? ۳۹:۹) It is nonsense to say that it is possible to prefer the good one to the better one as some people believe, because it contradicts the Islamic values which make it obligatory to prefer the knowledgeable people to others and regard their high position and rank. Of course, keeping knowledgeable people away from their real position is aggression against .knowledge and full destruction to the values of the nation

B. Imam Ali (a.s.) was the bravest and the most courageous one at all. His unique courage had astonished the all. He had said, 'If all the Arabs gathered together to fight me, I would not run away from them.' Islam had succeeded by his sword and based on his jihad. He was the man of the memorable situations and famous days; the battles of Badr, Hunayn, and al-Ahzab when he harvested the heads of the polytheists, destroyed their notables, and filled the houses of the tribes of Quraysh, that declared war against Allah and His .messenger, with sorrow and mourning

p: ۱۸۷

Every sedition ever rose against Islam was put out by Imam Ali (a.s.). The Prophet (a.s.) preferred him to all his companions and family, and entrusted him with the general leadership of his armies. He entered no war unless he was the victor. It was he who subjugated the Jews and conquered their firm forts.

Courage is from the fundamental characteristics that a leader of a nation must have. It is natural that if a leader is weak and coward, the nation will face many crises that a weak leader cannot stand against. Courage existed, physically and morally, in Imam Ali (a.s.), and this was one the reasons that made the Prophet (a.s.) choose no other than him for the leadership of the nation. Imam Ali (a.s.), due to his unequaled courage and his other unique virtues, had been chosen (by Allah) for the leadership of the nation even if (supposedly) there was no text from the Prophet (a.s.) on choosing him for this position.

C. One of the most important and most distinguished features that a leader of a nation must have is self-denial and altruism. A leader must prefer the interest of the nation to everything else and must preserve its wealth. This feature was the most prominent one in Imam Ali's personality. When he assumed the leadership of the nation, he was ascetic towards all pleasures of life and he denied all enjoyments. All historians agreed on that he spared neither for himself nor for his family any of the worldly pleasures. He was very careful in the state wealth. He did spend nothing from that wealth on himself or his family. He ruled the people with utmost justice and equity, and regarded all the citizens equal in rights and duties.

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Definitely, the Arabic East and any elsewhere had never known a just ruler like Imam Ali (a.s.) in his self denial, altruism, and not using the authority for personal interests and .political purposes

D. And from the prominent features in Imam Ali's personality was his perfect piety and devotedness to Allah. He was the head of monotheists and the imam of the pious. He said, 'By Allah, if I am given the seven continents with all what there is under their horizons in '.order to disobey Allah in an ant that I plunder from it a crust of barley, I will never do

Due to the consensus of the nation, Imam Ali (a.s.) was the greatest propagandist to Allah after his brother and cousin Prophet Muhammad (a.s.). When Umar bin al-Khattab was killed, Abdurrahman bin Ouf insisted on Imam Ali (a.s.) to accept the caliphate on condition that he would rule the nation according to the policy of Umar and Abu Bakr, but Imam Ali (a.s.) refused and insisted on that he would rule according to the Book of Allah, the Sunna of His prophet, and his own opinion. If he was eager to authority, he definitely would accept this position and then he would rule as he liked, and if Abdurrahman objected to .him, he could imprison or exile him

Humanity, in all its history, did not see a ruler like Imam Ali (a.s.) in piety, truthfulness, and fairness away from all kinds of favoritism. He spared no effort in applying pure justice .among all people and not to hear the moan of any wronged, deprived, or poor one

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After all that, would the Prophet (a.s.) nominate other than the imam for the caliphate and guardianship after him? And if we accept the principle of kinship which the Muhajireen adopted in the conference of al-Saqeefa, then Imam Ali (a.s.) was worthier of the Prophet (a.s.) than anyone else because he was his cousin, son-in-law, and the father of his two .grandsons

Sedeo) says, 'If the principle of heredity was acknowledged, it would be for the benefit of) Ali since the beginning, and the keeping to it would prevent the crises and disputes that sank Islam into blood. The husband of Fatima had the right of heredity as a legal heir of [the Prophet (a.s.) and had the right of election.'[٢

Impartial pondering determines with no doubt that the Prophet (a.s.) had declared the imamate of Imam Ali (a.s.) and appointed him as the leader for his nation not according to the principle of heredity, kinship, or any other consideration, but because of Ali's high personality, perfection, and unequalled virtues. It is not true to say that the Prophet (a.s.) had ignored the matter of caliphate and left it undetermined. This was too far from the Prophet (a.s.) who was very careful for the happiness and development of his nation and .to keep it safe from deviation and declination

Footnote

Mutawatir is a tradition that comes successively and is ensured by many chains of [١] .transmission

.Rooh (spirit of) al-Islam, p.٢٩٢ [٢]

The Signs of the Departure to Allah

The Signs of the Departure to Allah

p: ١٩٠

The signs of the departure to the better world appeared to the leader and teacher who had made fountains of knowledge and wisdom flow in the earth. Signs came one after the other showing that he would soon leave to his Lord. The following are some of those :signs

The Qur'an was recited for the Prophet (a.s.) (by Gabriel) twice in the last days of his life .۱ and he felt from that that he was going to die soon.[۱] He announced that among people. He said to his daughter Fatima (a.s.), 'Gabriel was used to recited the Qur'an to me once a year, but this year he recited it to me twice. I do not see in that except that my death is [soon.'[۲

The following Verses were revealed to him then, (Surely you shall die and they (too) .۲ shall surely die. Then, surely on the day of resurrection you will contend one with another before your Lord. ۳۹:۳۰-۳۱). This verse was as information to him of his death. After that, [some Muslims heard him saying, 'I wish I knew when that shall be.'[۳

The sura of an-Nasr (۱۱۰) was revealed to him. He kept silent between the Takbir and .۳ the Recitation (in prayer) and said, 'Glory be to Allah and with praising Him. I ask Allah for '.forgiveness and I turn to Him in repentance

Muslims were astonished and terrified. They asked him about the reason, and he said to [them, 'I was consoled for my self.'[۴

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The Farewell Hajj

It was certain to the Prophet (a.s.) that he soon would die, and so he thought that he would farewell the Kaaba and make plans to keep his nation safe from deviating from the right path. He perfumed his last hajj, which was called "the farewell hajj", in the tenth year of hijra, and announced before the Muslims, who had come to perform the hajj, that his meeting with them in that year would be the last one. He said, 'I do not know! I may not meet you after this year in this situation at all.'

He began instructing Muslims with what would assure to them happiness and development. He said, 'O people, I have left among you the two weighty things; the Book of Allah and my progeny.'

The first support in building the Muslim society and keeping it safe is the Book of Allah that falsehood does not come to it from before it nor from behind it, and the second one is the Ahlul Bayt (a.s.) who are the centers of knowledge and faith in Islam. These two supports are the bases of success for the nation.

The general conference

When the Prophet (a.s.) had finished the rituals of the hajj, he held a general conference at the well of Zamzam. He made a speech and ordered Rabee'ah bin Umayya bin Khalaf to announce his (the Prophet) speech loudly to people. He said, 'O Rabee'ah, say: O people, the messenger of Allah says to you: you may not meet me in such a situation after now.

p: ۱۹۲

O people, do you know which country this is? Do you know which month this is? Do you ?‘know which day this is

People said, ‘Yes! This is the inviolable country, the inviolable month, and the inviolable ‘.day

Then the Prophet (a.s.) said, ‘Allah has prohibited for you your bloods and your properties (to kill each other and to extort each other’s properties) like the inviolability of your this ?‘country, your this month, and your this day. Have I informed

‘.They said, ‘Yes

‘.The Prophet (a.s.) said, ‘O Allah, bear witness

Then he said, ‘Every blood (that was shed) in the pre-Islamic era is put under my foot, and the first blood that I put under my foot is the blood of Adam bin Rabee’ah bin al-Harith bin ?‘Abdul Muttalib. Have I informed

‘.They said, ‘Yes

‘.He said, ‘O Allah, bear witness

Then he said, ‘Every usury in the pre-Islamic era is put under my foot, and the first usury ?‘that I put under my foot is the usury of al-Abbas bin Abdul Muttalib. Have I informed

‘.They said, ‘Yes

‘.He said, ‘O Allah, bear witness

Then he said, ‘O people, postponement (of the sacred month) is only an excess in disbelief whereby those who disbelieve are misled; they allow it one year and forbid it (another) ...year, that they may make up the number of the months which Allah hath hallowed

I recommend you to be kind to women for they are deposits with you. They are weak. You have taken them by the deposit of Allah, and married them by the Book of Allah. You have rights on them and they have rights on you. They have a right on you that you provide them with clothes and sustenance, and you have a right on them that they should not betray you with anyone in your beds, and not permit anyone into your houses except with

your knowledge and permission. If they commit something of that, then you do not to ?‘sleep with them and you beat them but not violently. Have I informed

p: ١٩٣

'.They said, 'Yes

'.He said, 'O Allah, bear witness

Then he said, 'I recommend you to be kind to what your hands possess (servants). Feed them with what you (yourselves) eat and clothe them with what you (yourselves) wear... ?'Have I informed

'.They said, 'Yes

'.He said, 'O Allah bear witness

Then he said, 'A Muslim is a brother to a Muslim. He should not cheat, betray, or backbite him. His blood (killing) is not lawful to him, nor anything of his property except by his ?'permission willingly. Have I informed

'.They said, 'Yes

The Prophet (a.s.) kept on his precious speech that was full of Islamic morals, manners, and rulings. He ended his speech saying, 'Do not turn back after me unbelievers leading people astray and subjugating one another. I have left among you what if you keep to, ?'you shall not go astray; the Book of Allah and my progeny, my family. Have I informed

'.They said, 'Yes

'.He said, 'O Allah, bear witness

[Then he said to them, 'You are responsible. Let the present of you inform the absent!'[٥

The Conference of Ghadeer Khum

When the Prophet (a.s.) performed his last hajj, he (with the Muslims) began his journey back to Medina. When he (and the Muslims) arrived in Ghadeer Khum, Gabriel came down to him carrying with him a very important message from the Heaven. It was to appoint Ameerul Mo'minin Ali bin Abi Talib a caliph over the Muslims (after the Prophet) and to announce that openly. The message of the Heaven was revealed in this verse, (O Messenger! deliver what bas been revealed to you from your Lor, and if you do it not, then you have not delivered His message, and Allah will protect you from the people.

[۵:۷۶).[۶

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The Prophet (a.s.) determined to fulfill the will of Allah. He stopped at the desert and ordered the caravans of the hajjis to do the same. It was a very hot summer day that men put the ends of their abas under their legs to guard against hot. When Muslims, who were about one hundred thousands or more as historians says, gathered together, the Prophet (a.s.) began making a speech before them. First, he explained to them what he suffered for the sake of their guidance and to save them from the superstitions of the age of ignorance into a safe, noble life. Then, he said,

'See how you will obey me through (being loyal to) the two weighty things.'

Some one cried out, 'O messenger of Allah, what are the two weighty things?'

The Prophet (a.s.) said, 'The major weighty thing is the Book of Allah; its one end is in the hand of Allah and the other end is in your hands. Keep to it and do not deviate. The other is the minor weighty thing. It is my progeny. Kind Gabriel told me that they (the Book of Allah and the progeny) will not separate until they will come to me at the pond (in the Paradise), and I prayed my Lord to do that for them. Do not antecede them that you may perish, and do not lag behind them that you may perish'...

Then, the Prophet (a.s.) took Imam Ali's hand and announced his guardianship over the Muslims and appointed him a general leader over the nation. He raised Imam Ali's hand until the white of their (the Prophet and Imam Ali) armpits appeared and he addressed the Muslims loudly;

p: ١٩٥

?‘O people, who is worthier of the believers than themselves’

‘.They all said, ‘Allah and His messenger are more aware

The Prophet (a.s.) said, ‘Allah is my guardian and I am the guardian of the believers, and I am worthier of them than themselves. Whoever I am his guardian Ali is to be his ‘.guardian

He repeated that three or four times and then said, ‘O Allah, favor whoever follows him, be an enemy to whoever opposes him, love whoever loves him, hate whoever hates him, support whoever supports him, let down whoever betrays him, and turn the truth with ...‘him wherever he turns. Let the present inform the absent

After the Prophet’s speech, Muslims came to Imam Ali (a.s.) congratulating and paying homage to him. The Prophet (a.s.) ordered his wives to pay homage to Imam Ali (a.s.) and they did. Umar shook

hand with the imam and said to him, ‘Congratulations O son of Abi Talib! You have [become my guardian and the guardian of every believing man and believing woman.’[٧

On that eternal day, this verse was revealed to the Prophet (a.s.), (This day I have perfected for you your religion and completed My favor on you and chosen for you Islam [as a religion. ٥:٣).[٨

The religion was perfected and the great favor was completed by announcing the guardianship of Imam Ali (a.s.), the pioneer of the truth and justice in Islam. The Prophet (a.s.) built the cornerstone of keeping his nation safe from deviation and declination by appointing Imam Ali (a.s.) a leader, educator, and instructor for the nation. The allegiance to Imam Ali (a.s.) on the Day of al-Ghadeer was a part from the mission of Islam and a pillar from the pillars of the religion that whoever denies it denies Islam as Allama al-Ala’ili .says

p: ١٩۶

Footnote

.Al-Khasa'is al-Kubra, vol. ٢ p.٣٨٦ [١]

.Manaqib Aal Abi Talib, vol. ٣ p.١٣٦, Rawdhat al-Wa'idhin, p. ١٥٠ [٢]

.The Life of Imam al-Husayn bin Ali, vol. ١ p. ١٩٤ [٣]

.Manaqib ibn Shahrashub, vol. ١ p.١٦٧ [۴]

.Tareekh al-Ya'qubi, vol. ٢ p. ١١٠-١١٢ [۵]

Al-Wahidi in Asbab an-Nuzool p.١٣٥, ar-Razi in his Tafsir vol. ١٢ p.٢٩٩, and others [۶] .mentioned that this verse concerned the Day of al-Ghadeer

.Musnad of Ahmed bin Hanbal, vol. ۴ p.٢٨١ [٧]

Al-Khateeb al-Baghdadi in his Tareekh vol. ٨ p. ٢٩٠, as-Sayooti in ad-Durr al-Manthur [٨] vol. ٢ p. ٢٥٩, at-Tabarsi in Majma' al-Bayan vol. ٣ p. ٢۴۶, and others mentioned that this .verse was revealed concerning the Day of al-Ghadeer

Immortal Tragedy

Immortal Tragedy

Sorrows and distresses attacked Fatima (a.s.) when she knew that her father, who was the dearest one to her at all, would leave for the better world, and this world would be .empty of this great personality

The Prophet's last illness

When the Prophet (a.s.) came back from Mecca to Medina, his health was indisposed and became worse day after another. He suffered a very bad fever that when his wives or visitors put their hands on his garment, they felt the heat. Beside him there was a vessel of water where he put his hand into it and rubbed his holy face to lower the fever. He said, 'I am still feeling the pain of the food that I have eaten in Khaybar. I feel that my back has [been broken because of that poison.'[١

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Muslims, who were distressed and astonished, hurried to visit him. His room was crowded of his companions. He announced to them his soon death and recommended them of ,what would assure for them happiness and success. He said to them

O people, I am about to be made die and taken away. I say to you to be excused before' ...'you. I have left among you the Book of Allah the Almighty and my progeny

Then he took Imam Ali's hand and said, 'Here is Ali. He is with the Qur'an and the Qur'an is [with Ali. They will not separate until they will come to me at the pond (in the Paradise).'[۲

The Prophet (a.s.) was certain that he was going to die. He saw that he would farewell the graveyards of Muslims and pray Allah to forgive the dead. In the night, he sent for Abu Muwayhibah and said to him, 'I was ordered to ask for forgiveness for the people of al-'.Baqee'[۳] and so I sent for you to come with me

When the Prophet (a.s.) arrived in al-Baqee' Graveyard, he said, 'Peace be on you O people of the graves. Let you be delighted with what you have been in, which is better than what (living) people are in. Seditions have come like pieces of dark night one after '.the other. The last is worse than the first

The Prophet (a.s.) saw in which conditions some of his companions were and what they would do later on, and so he congratulated the dead in the graves for they would not witness the seditions that came and would come after. The Prophet (a.s.) said to Abu Muwayhibah, 'O Abu Muwayhibah, I have been given the keys of the treasuries of this world and the eternity in it and then the Paradise. I have been asked to choose between '.this and the meeting of my Lord and the Paradise

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Abu Muwayhibah said astonishingly, 'May my father and mother die for you! Take the keys of the treasuries of this world and the eternity in it and then the Paradise.'

The Prophet (a.s.) replied, 'O Abu Muwayhibah, no by Allah! I have chosen the meeting of my Lord and the Paradise.'

Then the Prophet (a.s.) prayed Allah to forgive the dead of al-Baqee' Graveyard and he went back home.[۴]

The Army of Usama

The Prophet (a.s.) saw factionalism among his companions and he became certain that they would fulfill their plans to take the caliphate away from his guardian and successor Imam Ali (a.s.). Hence, he thought to rescue the situation by sending all his companions in an army to fight the Romans so that his capital would be empty of them and thus Imam Ali (a.s.) would assume the caliphate after his (the Prophet) death easily and with no obstacles.

The Prophet (a.s.) ordered all the notables of the Muhajireen and the Ansar to join the army of Usama who was a young man. Among those men there were Abu Bakr, Umar, Abu Ubayda bin al-Jarrah, and Basheer bin Sa'd.[۵] The Prophet (a.s.) said to Usama, the leader of the army, 'March to the place where your father was killed and make the horsemen defeat them (the Romans). I have entrusted you with the leadership of this army. In the morning, attack the people of Ubna (in Syria) and meet them with fire. Hurry up to precede the news. If Allah grants you victory over them, do not remain there too long. Take guides with you, and make spies and pioneers in the front.'

On the twenty-ninth of Safar, the army mutinied and no one of the notable companions joined his battalion. The Prophet (a.s.) was very angry at that. He went out of his house in spite of his illness. He encouraged his companions to join the army. He gave the banner to Usama and said to him, 'March by the name of Allah and for the sake of Allah. Fight those '.who disbelieve in Allah

Usama marched with his army and camped in al-Jurf.[۶] The famous companions slackened in joining the camp. They criticized and disparaged the leader, young Usama. ?'!Umar said to him, 'The messenger of Allah dies while you are an emir over me

This saying was conveyed to the Prophet (a.s.) while he was badly ill suffering bad fever and headache. He became very angry and distressed. He went out of his house wrapped with a velvet garment and his head was folded. He ascended the minbar and showed the ,people his anger about not carrying out his orders. He said

O people, what for is the saying of someone of you that criticizes my appointing Usama' as the emir? You have criticized my appointing his father as emir before. By Allah, he was ...'worthy of the emirate and his son after him is worthy of it

He descended the minbar and went into his house.[٧] Then, he recommended people to '!join the army of Usama by saying, 'Prepare the army of Usama

'!March the army of Usama'

p: ٢٠٠

'!May Allah curse whoever does not join the army of Usama'

These firm orders and insistence of the Prophet (a.s.) at his last hours of life did not move the people's determination. They slackened in joining the army and justified their doing with different excuses, though the Prophet (a.s.) did not accept their excuses. Rather, he .showed them his anger and discontent

:Pondering on this grave event, one can conclude the following points

.١ In not joining the army and the criticizing of the appointing of Usama as the emir, the companions wanted to seize the authority and grasp the rule. Of course, if they went to the war and left the capital of the Prophet (a.s.), certainly they would lose the caliphate, .and then they would have no chance to oppose or resist

.٢ The reason behind not entrusting the leadership of the army to anyone of the notable companions was that they would take it as a means to claim their worthiness of the caliphate. The Prophet (a.s.) closed this door, and if it was opened to them, they would .cling to it with all their power

.٣ Islam seriously had cancelled the matter of agedness and it entrusted the important positions in the state and the army to the well-qualified and expert persons who would [regard the interests of the nation above all other considerations.[٨

Asking people's pardon

The Prophet's health became worse and he began suffering severe pains. He was certain that he was living his last hours. He sent for al-Fadhl bin al-Abbas and asked him to support him to the mosque. Al-Fadhl led the Prophet (a.s.) to the mosque and helped him sit on the minbar. The Prophet (a.s.) asked al-Fadhl to call out that the prayer was to be ,congregational. When people gathered, the Prophet (a.s.) made a speech saying

p: ٢٠١

O people, death is about to take me away from among you and you shall not see me’ again in this situation…whoever I had whipped his back here is my back, let him retaliate! Whoever I had taken some money from him here is my money, let him take from it…Let no one of you say: I fear enmity from the messenger of Allah. Surely, enmity is not from my deeds or morals. The most beloved one of you to me is he who takes a right which is on me to him, or absolves me from it so that I shall meet my Lord while no one has a …‘complaint against me

‘.Some man said, ‘O messenger of Allah, you owe me three dirhams

The Prophet (a.s.) said, ‘As for me, I do not consider a sayer a liar, nor do I ask him to take ?‘an oath. How is that

The man said, ‘O messenger of Allah, do you not remember that one day a beggar asked ?‘you (for help) and you asked me to give him three dirhams and I did

The Prophet (a.s.) ordered the dirhams to be given to him, and then he kept on his speech. …‘He said, ‘O people, whoever had peculated something let him pay it back

Some man got up and said, ‘O messenger of Allah, I have three dirhams that I had …‘peculated them

The Prophet (a.s.) asked the man why he had peculated them and he replied that he had been in need of them. The Prophet (a.s.) ordered al-Fadhl to take back the three dirhams from the man, and he did. Then, the Prophet (a.s.) said, ‘O people, whoever feels …‘something inside him let him get up so that I will pray Allah for him

p: ٢٠٢

‘.Some man got up and said, ‘O messenger of Allah, I am hypocrite, liar, and ill-omened

Umar shouted at the man, ‘Woe unto you! Allah has covered you. Would that you had ‘!covered yourself

The Prophet (a.s.) said to Umar, ‘Keep silent O ibn al-Khattab! The disclosure of this world ‘.is better than that of the afterworld

Then the Prophet (a.s.) prayed Allah for the man saying, ‘O Allah, grant him with [truthfulness and faith, and take evil omen away from him!’[٩

Then, a man called Sawadah bin Qays got up and said, ‘O messenger of Allah, you had ‘.whipped me on my abdomen, and now I want to retaliate

The Prophet (a.s.) ordered Bilal to bring the whip for the man to retaliate on the Prophet (a.s.). Bilal was astonished and he cried out, ‘O people, make people retaliate on you in ‘.this world! This is the messenger of Allah. He makes people retaliate on him

Bilal gave the whip to Sawadah who took it and came toward the Prophet (a.s.) who was ‘!too ill. Sawadah said, ‘O messenger of Allah, uncover your abdomen to me

The Prophet (a.s.) uncovered his abdomen while silence, crying, and fear prevailed the corners of the mosque. Sawadah silently and sadly said to the Prophet (a.s.), ‘O ?‘messenger of Allah, would you permit me to put my mouth on your abdomen

The Prophet (a.s.) permitted him, and he began kissing the Prophet’s abdomen while his (Sawadah) eyes were shedding tears over his face. Then he said, ‘I seek protection by the ‘.messenger of Allah’s place of retaliation from Fire on the day of Fire

p: ٢٠٣

?'The Prophet (a.s.) asked him, 'O Sawadah, would you pardon or retaliate

'.The man said, 'I pardon, O messenger of Allah

The Prophet (a.s.) raised his hands towards the Heaven praying Allah by saying, 'O Allah, [pardon Sawadah as he pardoned Your Prophet!'[١٠

Distress and sorrow prevailed over Muslims who became certain that it was the last days of their prophet who was loyal and kind to them, and who had taken them out of the life .of deviation in the desert and established to them the state of guidance and bliss

The Prophet gives as charity all what he possesses

Before his last illness, the Prophet (a.s.) had six or seven dinars. He feared that Allah might make him die while this money was still with him. He ordered his family to bring this money which he put in his hand and said, 'What does Muhammad think of his Lord if he meets Him while this is still with him?' Then, he gave this money as charity and kept [nothing of the worldly vanities with him.[١١

From his asceticism was that he left this world while he was not satiate with barley bread.[١٢] He died while his armor was yet mortgaged to a Jew man for thirty Saa's (weights) of barley.[١٣] His pillow was of leather filled with fibers of palm-tree.[١۴] He was too ascetic in the worldly life. He turned away from all its pleasures and enjoyments until .Allah took him to His neighborhood

The calamity of Thursday

p: ٢٠۴

The political tendencies and opportunistic trends which the famous companions adopted to turn the caliphate away from the Ahlul Bayt (a.s.) appeared clearly before the Prophet (a.s.). Therefore, he saw, in the last hours of his life, that he should save his nation from deviation and assure to it happiness and prosperity. He said to his companions, 'Bring me a piece of paper and an inkpot to write you a book by which you shall not go astray at [all...'[١٥

It was the greatest blessing that the Prophet (a.s.) wanted to write a book for the nation by which it would not go astray forever. It was a very expensive opportunity, but, unfortunately, those companions lost it easily. And unfortunately, some of the Prophet's companions understood that the Prophet (a.s.) intended to write down in that book the caliphate to Imam Ali (a.s.) and that would make their greed go in vain; therefore, one of ...'them said, 'The book of Allah is enough to us

Undoubtedly, if this sayer knew that the Prophet (a.s.) wanted to recommend of anything else in that book, he would not reply so impudently, but he understood well that the .Prophet (a.s.) wanted to announce the caliph after him

Anyhow, disputes and disagreements increased among the attendants that some of them wanted to carry out the Prophet's wish and some others insisted on objection. The women from behind the curtain denied that impudent situation towards the Prophet (a.s.), who was living his last moments, and cried out addressing the Prophet's companions, 'Do ?'you not hear what the messenger of Allah is saying

p: ٢٠٥

Umar harshly replied to them, 'You are the friends of Yousuf (Prophet Josef). If he became ill, you would press your eyes (to shed tears), and if he recovered, you would ride on his neck.'

The Prophet (a.s.) looked at him angrily and said, 'Let them alone! They are better than you.'

A terrible dispute broke out between the men. The party that wanted to carry out the Prophet's order was about to win, but someone (Umar) shot a bad arrow against the Prophet's order by saying harshly and impudently, 'The Prophet is raving'![١۶]

These events must be studied thoughtfully and exactly because they concern the essence of our Islamic life. They have a clear criticism against the messenger of Allah, who was accused of raving whereas Allah has said about him, (Your companion does not err, nor does he go astray, nor does he speak out of desire. It is naught but revelation that is revealed. The Lord of Mighty Power has taught him. ۵٣:٢-۵), and (Most surely it is the Word of an honored messenger, the processor of strength, having an honorable place with the Lord of the Dominion, One (to be) obeyed, and faithful in trust. And your companion is not gone mad. ٨١:١٩-٢٢).

Accusing the Prophet (a.s.) of raving is defaming to his personality, disparaging his position, and ignoring his favors that he has done to all human kind and especially the Arabs whom he saved from the life of ignorance and deviation in the desert and established to them a state and civilization, and made the masters of the nations. Was his reward for all that to be accused of raving? We are from Allah, and to Him we shall return!

The political tendencies and the greed to authority led those men to face the messenger of Allah with these severe words that hurt every Muslim. When Ibn Abbas remembered this painful event, he cried and his tears covered his cheeks. He often said, “Thursday, and what is Thursday! The messenger of Allah (a.s.) said, ‘Bring me a piece of paper and an inkpot to write you a book by which you shall not go astray after me at all’ and they [said, ‘The messenger of Allah is raving.’”[١٧

Really, it was the greatest calamity that Muslims have never been afflicted with like it. It .had been intervened between them and their happiness and prosperity in all fields of life

Fatima’s distress

Sorrow and distress filled Fatima’s heart and pain hurt her too much when she became certain that her father was going to leave her for the other world. She sat beside and ‘!stared at him. She heard him saying, ‘Ah, my anguish

‘!She was distressed and said, ‘Ah, my anguish for your anguish father

The loving father said kindly to his darling daughter, ‘No anguish for your father after this [day!’١٨

She was very affected by these words because she became completely certain that her father would leave her. When the Prophet (a.s.) saw her very sad and distressed, he wanted to delight her. He asked her to come closer to him. He whispered to her something and her eyes were filled with tears, and then he whispered to her another thing and she began smiling. Aa’isha (the Prophet’s wife) was astonished at seeing that ‘.and she said, ‘I have not seen delight that is nearer to sadness like today

p: ٢٠٧

Aa'isha asked Fatima (a.s.) about what her (Fatima) father whispered to her but she did not answer her. When days passed, she told her saying, "He said to me: 'Gabriel reviewed the (whole) Qur'an to me once a year, but this year, he reviewed it to me twice. I do not '.think except that my death has come

This was the cause of her pain and crying. As for the cause of her delight, she said, "He said to me: 'You are the first one of my family that shall join me (die). I am the best [ancestor to you. Are you not pleased to be the principal of the women of this nation?'"[۱۹

The Prophet (a.s.) comforted Fatima (a.s.) saying, "O my daughter, do not cry! When I die, ".you say: 'we are Allah's and to Him we shall return' It has recompense for any dead one

?'!She said, 'And for you O messenger of Allah

[He said, 'Yes, and for me.'[۲۰

When the Prophet (a.s.) began suffering more pain, Fatima (a.s.) began crying and she :said him, 'By Allah, you are like what some sayer has said

;A white one by whose face it is prayed that clouds may rain"

'".the resort of orphans, the guard of widows

The Prophet (a.s.) said to her, 'It is the saying of your uncle Abu Talib.' Then he recited this Qur'anic verse: "And Muhammad is but a messenger; the messengers have already passed away before him. If then he dies or is killed, will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least [and Allah will reward the grateful. (۳:۱۴۴)."[۲۱

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The Prophet recommends of his family

Anas bin Malik narrated, 'Fatima, with al-Hasan and al-Husayn, came to the Prophet (a.s.) in his last illness. She embraced him and stuck her chest to his while crying bitterly. The Prophet (a.s.) ordered her not to cry out of fearing for her. He said while tears were falling down over his cheeks, 'O Allah, these are my family. I have entrusted them to every believer...' He repeated that three times.[۲۲] He said that because he knew well that his .family would face all kinds of calamities

The Prophet's inheritance for his two grandsons

Fatima (a.s.) came with her two sons asking her father to bequeath them some of his morals and nobilities. She said to him, 'O Father, these are your two sons. Please, '.bequeath something from you to them

The Prophet (a.s.) said, 'As for al-Hasan, he shall have my gravity and glory, and as for al-Husayn, he shall have my courage and generosity.'[۲۳]

The Prophet (a.s.) recommended Imam Ali (a.s.) to care much for his two grandsons. Three days before his death, the Prophet (a.s.) said to Imam Ali (a.s.), 'O father of the two darlings, I recommend you of my two darling grandsons in all this life. How soon your two ...'supports will be undermined! May Allah be my guardian over you

When the Prophet (a.s.) died, Imam Ali (a.s.) said, 'This is one of my two supports that the messenger of Allah talked about', and when Fatima (a.s.) died, he said, 'This is the second support that the messenger of Allah told me about.'[۲۴]

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To the High Paradise

It was time for the Prophet (a.s.) to leave this world and join his brothers of the great prophets near the Lord. The Angel of Death came down to him asking permission. Fatima (a.s.) said to him (the angel), 'He (the Prophet) is busy with himself.' The Angel of Death left and came back later asking permission. The Prophet (a.s.) woke up and said to his ?'daughter, 'Do you know him

'.She said, 'No, O messenger of Allah

The Prophet (a.s.) said, 'He is the establisher of graves, destroyer of houses, and '.separator of gatherings

Fatima (a.s.) was shocked and sorrows attacked her. She said sadly, 'O Father! To the death of the last of prophets (he has come)? Alas! To the death of the best of the pious and to the end of the master of choices? Alas! To the cease of the revelation from the '.Heaven? After today, I shall be prevented from talking with you

The Prophet (a.s.) pitied his darling daughter and said to her, 'Do not weep! You will be the [first one to join me…'[۲۵

Then, the Prophet (a.s.) permitted the Angel of Death to come in to him. When he came in, he said, 'O messenger of Allah, Allah has sent me to you and ordered me to obey you in whatever you order me to do. If you order me to take your soul, I shall do, and if you '.order me to leave it, I shall do

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The Prophet (a.s.) was astonished at the Angel's courtesy. He said, 'O Angel of Death, ?'would you do that

'.The Angel said, 'I have been ordered to obey you in whatever you order me to do

No one of Allah's prophets and messengers had ever got such preference as Prophet Muhammad (a.s.) had. Allah had ordered the Angel of Death to ask permission before .coming in to him and to obey him in everything

Then Gabriel came down saying to the Prophet (a.s.), 'O Ahmed, Allah is longing for [you.'[۲۶

The Prophet (a.s.) chose to be near his Lord. He permitted the Angel of Death to take his soul. The two grandsons were terrified and they threw themselves on their grandfather while crying and shedding tears. The Prophet (a.s.) began kissing them and seeing them .off

Imam Ali (a.s.) wanted to take them away from the Prophet (a.s.) who refused and said to the Imam, 'Let them enjoy me and let me enjoy them, for they will suffer calamities after '.me

Then he turned to his visitors and said, 'I have left among you the Book of Allah and my progeny, my household. One, who loses the Book of Allah, is like one who loses my Sunna, and one, who loses my Sunna, is like one who loses my progeny. They (the Book of Allah and the progeny) will not separate until they shall come to me at the pond (in the [Paradise).'[۲۷

Then he said to Imam Ali (a.s.), 'Put my head in your lap, for the decree of Allah has come. When my soul comes out, take it and rub your face with it, and then direct me toward the qibla, prepare me, offer the prayer on me, and do not leave me until you burry me in my '.grave. Seek help from Allah the Almighty

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Imam Ali (a.s.) put the Prophet's head in his lap and put his (imam Ali) hand under his (the Prophet) chin. When the Angel of Death began making the Prophet (a.s.) die, the Prophet (a.s.) recited some Qur'anic verses until his holy soul left his pure body. Imam Ali rubbed [his face with it.[۲۸

Mankind was afflicted with a great calamity; the leader, teacher, and educator died, and that light, which lit the world with the divine teachings, high morals, and noble manners, .went out

Muslims were shocked by the disaster and they lost their minds. The Prophet's wives... began beating their chests. The women of the Ansar beat their faces and their throats [were harmed because of crying.[۲۹

As for Fatima (a.s.), she fell over the pure body of her father saying, 'O father! O messenger of Allah! Of prophet of mercy! Now, the revelation does not come. Now, Gabriel ceases coming to us. O Allah, let my soul join his (the Prophet) soul, and have mercy on me by looking at his face, and do not prevent me from his reward and [intercession on the Day of Resurrection.'[۳۰

Then she mourned for him saying, 'O Father, to Gabriel I mourn you! O father, the [Paradise is your abode! O father, you responded to the Lord Who has invited you!'[۳۱

Preparing the holy corpse for burial

Imam Ali (a.s.), alone, washed (ritually) and prepared the Prophet's corpse for burial. No one participated with him in that. While washing the Prophet's body, he sorrowfully said, 'May my father and mother be sacrificed for you O messenger of Allah! By your death, something has ceased that it has not ceased by the death of any other than you; prophethood, revelation, and the news of the Heaven. You have been particular until you sufficed away from anyone other than you, and you have been popular until people were the same in you. If you had not ordered of patience and forbidden from impatience, we would have exhausted our tears for you, and disease would have lasted long, and [distress would have endured forever."[۳۲

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Al-Abbas, the Prophet's uncle and Usama gave Imam Ali (a.s.) water from behind a curtain.[۳۳] Good scent came out of the Prophet's body. Imam Ali (a.s.) said, 'May my father and mother be sacrificed for you O messenger of Allah! You are good scented alive and dead.'[۳۴] The water, which the Prophet's corpse was washed with, was from a well called al-Ghars that the Prophet (a.s.) drank from.[۳۵] Finishing the ritual washing, Imam Ali (a.s.) enshrouded the holy corpse and put it on a bed.

The prayer over the holy corpse

The first who offered the prayer on the great corpse was Allah, then Gabriel, Israfel, and then the angels groups by groups.[۳۶] Then Imam Ali (a.s.) offered the prayer on him. When Muslims came to offer the prayer on the Prophet's corpse, Imam Ali (a.s.) said to them, 'No one of you is to be an imam (in the prayer). He (the Prophet) is your imam alive and when dead.'

So, Muslims came group by group to offer the brayer of the dead in lines with no imam. Imam Ali (a.s.) was standing beside the Prophet's corpse and saying, 'Peace be on you, O prophet, and Allah's mercy and blessings. O Allah, we bear witness that he has informed of what has been revealed to him, been loyal to his nation, and struggled in the way of Allah until Allah glorified His religion and perfected His word. O Allah, make us from those who follow what has been revealed to him, and fix us (on that) after him, and gather between us and him.' People said, 'Amen.'[۳۷]

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The masses of Muslims passed by the Prophet's pure body while overcome by sorrow and distress for their savior, liberator, and teacher, who had established to them a great .civilization and state and lit to them the life after their ignorance and deviation, died

The burial

After the rituals of prayer on the holy corpse, Imam Ali (a.s.), under the darkness of night, buried the sacred body in the last abode. He stood beside the tomb and said, 'Patience is nice except for you, and impatience is ugly except for you. The calamity of your death is [so great, and it is so great before and after you.'[۳۸

The pure progeny were so terrified after the Prophet's death. They feared that the Arabs, and especially the tribe of Quraysh, might revolt to avenge on the Prophet's family, because the Prophet (a.s.) had killed their men for the sake of Islam. The tendency of avenging was deep-rooted in the Arabs, and it was Imam Ali (a.s.) who had killed their ,men and heroes, and so they were eager to avenge. Imam as-Sadiq (a.s.) said

When the messenger of Allah (a.s.) died, the family of Muhammad spent the longest night' and they thought that there would be no sky to shade and no earth to carry them, because the messenger of Allah had afflicted the near and the far for the sake of [Allah.'[۳۹

Anyhow, the Prophet's death was the greatest of calamities that the Ahlul Bayt (a.s.) faced. It was the beginning of the terrible calamities that they suffered later on. We shall .talk about that in the following chapters

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As for Fatima (a.s.), she was very sad for the great loss of her father. She elegized him with very moving poems. She often sat by the tomb and expressed her passions for her father. What pained her more was that people did not regard her as she deserved, and did not considered her kinship and position to the messenger of Allah.

Footnote

[۱] Al-Bidayah wen-Nihayah, vol. ۵ p. ۲۴۶.

[۲] As-Sawa'iq al-Muhriqah, vol. ۲۰۰۲ p. ۳۶۱.

[۳] The dead in al-Baqee' Graveyard.

[۴] Al-Bidayah wen-Nihayah, vol. ۵ p.۲۴۳, Seera of ibn Hisham, vol. ۳ p. ۹۳, Tareekh at-Tabari, vol. ۳ p. ۱۹۰.

[۵] Kanzol Ummal, vol. ۵ p.۳۱۲, Tabaqat ibn Sa'd, vol. ۴ p. ۴۶, Tareekh al-Khamees, vol. ۲ p. ۴۶.

[۶] Three miles from Medina towards Sham.

[۷] As-Seera al-Halabiyyah, vol. ۳ p. ۳۴.

[۸] We have explained that in details in our book "the System of Rule and Administration in Islam".

[۹] Al-Bidayah wen-Nihayah, vol. ۵ p. ۲۳۱.

[۱۰] Bihar al-Anwar, vol. ۲۲ p. ۵۰۹.

[۱۱] Musnad of Ahmed bin Hanbal, vol. ۶ p. ۱۰۴.

[۱۲] Sahih of al-Bukhari, vol. ۶ p. ۲۰۴.

[۱۳] Musnad of Ahmed bin Hanbal, vol. ۴ p. ۱۰۵.

[۱۴] Sahih of Muslim, vol. ۶ p. ۱۴۵.

[۱۵] Al-Awsat by at-Tabarani, vol. ۵ p. ۲۸۸, Sahih al-Bukhari, vol. ۴ p.۳۱, Sahih Muslim, vol. ۵

.p. ۷۶, and others

[۱۶] All historians and narrators have mentioned this painful event. Al-Bukhari mentioned it many times in his Sahih vol. ۴ p. ۶۸-۶۹, vol. ۶ p. ۸, but he concealed the sayer's name. It has been mentioned in Ghareeb al-Hadith, vol. ۴ p. ۱۳۰, Sharh Nahjol Balagha by ibn Abil .Hadeed, vol. ۳ p. ۱۱۴, and the author here mentioned the sayer's name openly

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.Musnad of Ahmed bin Hanbal, vol. ١ p. ٣٥٥, and others [١٧]

.The Life of Imam al-Hasan bin Ali, vol. ١ p. ١١٢ [١٨]

.The Life of Imam al-Husayn bin Ali, vol. ١ p.٢١٥ [١٩]

.Ansab al-Ashraf, vol. ١ p. ١٣٣ [٢٠]

.The Life of Imam al-Husayn bin Ali, vol. ١ p. ٢١٦ [٢١]

.Ansab al-Ashraf, vol. ١ p. ١٣٣ [٢٢]

.Manaqib Aal Abi Talib, vol. ٢ p. ۴۶۵ [٢٣]

.Amali of Sheikh as-Saduq, p. ١١٩ [٢۴]

.Durratul Nassihin, p. ۶۶ [٢۵]

.Tabaqat ibn Sa'd, vol. ٢ p. ۴٨ [٢۶]

.Maqtal al-Husayn by al-Khawarizmi, vol. ١ p. ١١۴ [٢٧]

Manaqib Aal Abi Talib, vol. ١ p. ٢٩. Many historians have mentioned that when the [٢٨] Prophet (a.s.) died, his head was in Imam Ali's lap. It was mentioned in At-Tabaqat al-Kubra, vol. ٢ p. ۵١, Majma' az-Zawa'id, vol. ١ p. ٢٩٣, Kanzol Ummal, vol. ۴ p. ۵۵, Thakha'ir al-Uqba, p. ٩۴, ar-Riyadh an-Nadhira, vol. ٢ p. ٢١٩.

.Ansab al-Ashraf, vol. ١ p.۵٧۴ [٢٩]

.Tareekh al-Khamees, vol. ٢ p. ١٩٢ [٣٠]

.Siyer A'lam an-Nubala', ٢ p. ٨٨, Sunan ibn Maja, vol. ١ p. ۵١١ [٣١]

.Nahjol Balagha, vol. ٢ p. ٢۵۵ [٣٢]

.Wafa'ul Wafa', vol. ١ p. ٢٢٧, al-Bidayeh wen Nihayeh, vol. ۵ p. ٢۶٣ [٣٣]

.At-Tabaqat al-Kubra, vol. ٢ p. ۶٣ [٣۴]

.Al-Bidayeh wen Nihayeh, vol. ۵ p. ٢۶١ [٣۵]

[۳۶] Hilyatul Awliya', vol. ۴ p. ۷۷.

[۳۷] Kanzol Ummal, vol. ۴ p. ۵۴.

[۳۸] Nahjol Balagha, vol. ۳ p. ۲۲۴.

[۳۹] Bihar al-Anwar, vol. ۲۲ p. ۵۳۷, Usool al-Kafi, vol. ۱ p. ۴۴۵.

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The Great Trial

The Great Trial

No writer, whatever skilled he is in describing the minutes of history and in analyzing the events, can describe accurately and deeply the disasters and seditions that attacked the Muslim nation after the departure of the Prophet (a.s.) as the Qur'an had described in this verse, (And Muhammad is no more than a messenger; the messengers have already passed away before him, if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels he will by no means do harm to Allah in the least and Allah will reward the grateful.) ۳:۱۴۴.

Since the very moment when the Prophet (a.s.) died, and he was still not buried yet, serious disagreements took place between Muslims that resulted from the different trends of the parties that had been founded before the death of the Prophet (a.s.). The following are those parties:

۱. The Alawids

They were the family of the Prophet (a.s.) under the command of Imam Ali (a.s.) the chief of the pure progeny, the gate of the Prophet's town of knowledge, and the father of his two grandsons. He was Ameerul Mo'minin for whom the Prophet (a.s.) had taken homage on the Day of Ghadeer Khum to be the caliph after him. The best of the Prophet's companions like Ammar bin Yassir, Abu Tharr, Salman al-Farisi, and many other trustworthy, religious people followed Imam Ali (a.s.).

۲. The party of Quraysh

It included famous companions like Abu Bakr, Umar, Abu Ubaydah bin al-Jarrah, and Khalid bin al-Waleed. This party represented the opinions of the people of Quraysh in Mecca. Some ones from the Ansar such as Basheer bin Sa'd bin Tha'labah al-Khazraji and others joined this party. They saw that the caliphate was their right because the Prophet (a.s.) was from them (from the tribe of Quraysh). These people did not attend the funerals of the Prophet (a.s.) and participated neither in the prayer on him nor in his burial because they were busy in the conference of as-Saqeefa.[۱]

The party of the Ansar .۳

The Ansar[۲] were the pillar of the armed forces in Islam which was built on their jihad and sacrifices. They were from two wings; al-Awss and al-Khazraj.

There were enmities, spites, and bloodsheds between these two tribes before the immigration of the Prophet (a.s.) to them. The last war between them was the war of Bughath six years before the Prophet's immigration to them. When the Prophet (a.s.) immigrated to them, he tried his best to spread love and peace between them, but nevertheless, spites were hidden in their inners and they appeared barefacedly on the day of Saqeefa. Khudhayr bin Usayd the chief of the Awss was full of grudge against Sa'd bin Ubadah when the Ansar nominated him for the caliphate. He said to his people,

"If you give it (the caliphate) to Sa'd one time, the preference shall be for them by it forever and they will not give you a share in it at all. Get up and pay homage to Abu Bakr…"[۳]

Anyhow, these parties were effective after the death of the Prophet (a.s.). We shall talk about the events that led to the great trial that brought Muslims every evil throughout their history.

The Conference of al-Saqeefa

In the history of Islam, there was no event more dangerous and harmful to Islam and Muslims than the conference of al-Saqeefa. It was the cornerstone of the deterioration of the nation and the disasters and calamities that Muslims suffered and are still suffering. Political fancies and the fanatic spirit of partyness were widespread where personal interests were preferred to the interests of the nation.

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The conference of al-Saqeefa was the beginning to the disasters that afflicted the nation. The caliphate was turned away from its legal, deserving, well-qualified people to the Umayyads who were enemies to Islam. And from among the painful events that resulted from the meeting of al-Saqeefa was the disaster of Kerbala where the pure progeny of .the Prophet (a.s.) had been killed in an unbearable, savage way

The Ansar held their conference in the Saqeefa (shed) of bani Sa'idah immediately after the death of the Prophet (a.s.). They even did not wait until the Prophet (a.s.) would be put :into his last abode. As we think, the reasons behind that were the following

First, they saw the political activity of the Muhajireen[۴] to turn the caliphate away from the Prophet's family. The Muhajireen refused to join the army of Usama because they knew the purpose of the Prophet (a.s.) by marching this army. It was to make Medina empty of the companions after the Prophet's death so that Imam Ali (a.s.) would assume the caliphate easily and without troubles. Therefore, they refused to join Usama whom the Prophet (a.s.) had appointed a leader over an army to march towards Sham. Umar ?'!said to Usama, 'Do the messenger of Allah die while you are the emir over me

The Muhajireen denied the homage that the Prophet (a.s.) had taken for Imam Ali (a.s.) in Ghadeer Khum to be the caliph after him. They said, 'Muhammad thought that this matter [(the caliphate) had already been fulfilled for his cousin. How far! It shall not be fulfilled.'[۵

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They revealed that in their meetings and so their news reached the Ansar. They also denied that prophethood and the caliphate would gather in one family. When the Prophet (a.s.) died, Umar announced before people, 'Prophethood and the caliphate should not gather in one house (family).'

They denied the gathering of prophethood and the caliphate in one house which was the center of the revelation, wisdom, and faith. And it was so as they wanted. The caliphate was extorted from the Ahlul Bayt (a.s.) and turned to be in the hands of the opponents of Islam; the Umayyads and the Abbasids who ruled unlike what Allah willed, and whose palaces were stages for debauchery, drinking, singing, dancing, and all sins, whereas the Ahlul Bayt (a.s.), who were the compare of the Qur'an, were treated cruelly and their heads were raised on the tips of spears, and their women became captives taken from one country to another. It was this that Quraysh wanted in order to revenge on the Prophet (a.s.) through his progeny.

Second, the Ansar were certain that if the Muhajireen seized power, they would subjugate and oppress the Ansar as revenge. Al-Hubab bin al-Munthir, who was one of the chiefs of the Ansar, declared that by saying, '…but we fear that those, whom we had killed their sons, fathers, and brothers, may assume it (the caliphate).'[۶]

Actually, the prediction of al-Hubab came true. As soon as the short rule of the four caliphs came to an end, the caliphate was seized by the Umayyads who exaggerated in subjugating and oppressing the Ansar and depriving them of everything to leave them in poverty and wretchedness. Mo'awiya was excessive in revenging on them, and when his son Yazid assumed the caliphate, he spared no effort to offend them. He violated their properties, bloods, and honors in the battle of al-Harrah that history has seldom seen a terrible, cruel event like it.

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The speech of Sa’d

When the Ansar met in the Saqeefa, Sa’d bin Ubadah the chief of (the tribe of) al-Khazraj :opened the conference by making this speech

O people of the Ansar, you have had a favor in religion and a merit in Islam that no one of" the Arabs has had. Muhammad (blessings of Allah be on him and on his progeny) stayed among his people more than ten years inviting them to worship the Beneficent One and reject idols but just a few people believed in him. They could not defend him or strengthen his religion or ward off a wrong. But when Allah wanted to favor you, He sent honor to you, endowed you with blessing, and conferred on you the faith in Him and in His messenger, defending him (the Prophet) and his companions, supporting him and his religion, and fighting against his enemies. You were the most striving against his enemies until the Arabs submitted to the command of Allah willingly and unwillingly, and the far gave in subserviently to His messenger by your swords. Allah made him (the Prophet) die while he was pleasant with you and delighted for you...you should cling to this matter (the [caliphate) because it is yours and not theirs...’[۷

This speech shows the great struggle and jihad of the Ansar in supporting Islam and defending it against its enemies. They were the skeleton of the Islamic army by which Allah had endowed Muslims with victory, and so they were worthier of the Prophet’s .succession than others

p: ۲۲۱

This speech also dispraised the people of Quraysh for fighting Islam and trying to put out its light until the Prophet (a.s.) was obliged to emigrate to Medina. The Islamic state that the Prophet (a.s.) had established was built by the Ansar’s hands, efforts, and jihad, and .therefore, they were worthier of the Prophet (a.s.) and his position

Sa’d was blamed that he totally ignored the disaster that afflicted Muslims by the great loss of the Prophet (a.s.). He paid no attention to that whereas he would better comfort the Ansar and the rest of Muslims for this calamity, and before all he had to console the .Prophet’s family who too painfully suffered this great loss

Sa’d was also blamed for that he ignored, concerning the matter of the caliphate, the pure progeny who were the match of the Qur’an as the Prophet (a.s.) often declared. Sa’d did not refer to the Prophet’s guardian, the gate of the town of his knowledge, and the father of his two grandsons Ameerul Mo'minin Imam Ali (a.s.) who was the best of all Muslims after the Prophet (a.s.) at all. And since the conference of the Saqeefa, the .Prophet’s progeny began suffering all kinds of misfortunes and calamities

Sa’d was too wrong and to a very far extent in his ignoring of the right of Imam Ali (a.s.) that we could not find any excuse for that. Therefore, he received the reward to his bad deed that as soon as Abu Bakr assumed the rule, he began chasing and imposing severe watch on him until he was obliged to emigrate from Medina to Sham. Nevertheless, Khalid bin al-Waleed, with one of his companions, followed after, lay in wait for, stabbed him with daggers to death, and threw his body into a well. Then they claimed that the jinn had killed him. It is too odd that politicians at those ages made use of the jinn to achieve their political purposes, and unfortunately the naïve and simple people believed what those .men claimed that the jinn did

p: ۲۲۲

While the Ansar were in the saqeefa discussing the matter of the caliphate and the nomination of Sa'd as the caliph, Uwaym bin Sa'idah al-Awsi and Ma'n bin Adiy left the saqeefa without being noticed by anyone. They both were from the followers of Abu Bakr and from his party, and they were spiteful against Sa'd. They went and told Abu Bakr and Umar about what was happening in the saqeefa. Abu Bakr and Umar accompanied by Abu Ubayda bin al-Jarrah, Salim the adherent of Abu Huthayfah, and a group from the Muhajireen hurried to the conference and surprised the Ansar in their Saqeefa. The Ansar were astonished, and Sa'd changed color for he feared that he and his party the Ansar would lose the matter (the caliphate) because he knew the weakness and the disunity of the Ansar. And really it was so. All the plans of Sa'd collapsed and his hopes came to .nothing

The speech of Abu Bakr

After the Muhajireen had broken into the conference of the Ansar, Umar wanted to open the talks with them but Abu Bakr asked him not to do because he knew Umar's severity that would not fit in such a situation that was full of different fancies. Leniency and smooth talks had to be used in order to win the situation; therefore, Abu Bakr addressed ,the Ansar smilingly saying

We, the Muhajireen, are the first in being Muslims, the highest in lineages… and the" nearest to the messenger of Allah (a.s.), and you are our brethren in Islam and our participants in religion. You have supported and comforted, may Allah reward you with good. We are the emirs and you are the viziers. The Arabs do not submit except to this folk of Quraysh, so do not envy your brothers of the Muhajireen what Allah has preferred them with. I have accepted to you (as caliph) one of these two men (meaning Umar bin al-[Khattab and Abu Ubaydah).'[٨

p: ٢٢٣

This man also did not care for the disaster that afflicted the Muslim nation by the death of the great Prophet. It would be better for him to console the Muslims and the family of the Prophet (a.s.) on this great loss, but rather he ignored it totally as Sa'd had ignored it in his speech. And they would better delay the conference until after the burial of the Prophet (a.s.), and then the conference should be held publicly so that all classes of the nation would participate to choose the caliph in general, democratic elections. Nothing of that happened, and instead, Abu Bakr, in his speech, asked the Ansar to give up the caliphate and deliver it to the Muhajireen because they were the nearest to the Prophet (a.s.) as he .claimed

Anyhow, when Abu Bakr became the caliph, he did not fulfill his promise to the Ansar to make them viziers in his government. Rather, they were exiled from all positions and .posts of the rule

Abu Bakr also ignored the right of the Prophet's progeny who were the match of the Holy Qur'an and who were like the Ark of Noah that whoever embarked on it would be saved, and whoever lagged behind it would be drowned as the Prophet (a.s.) had said about them. The Muhajireen and the Ansar would better defer a little in determining the matter of the caliphate until they would take the opinions of the Ahlul Bayt (a.s.) in consideration to give the caliphate a legal nature and not to be described as a "slip" as Umar had described it when he said, 'The homage of Abu Bakr was a slip that Allah has protected '.Muslims from its evil

p: ٢٢۴

Sayyid Sharafuddeen al-Musawi al-Aamili says, "If it has been supposed that there was no clear tradition showing that the caliphate was to be for one of the Prophet's family and if it has been supposed that no one of them had good ancestry, rank, morals, knowledge, favors, jihad, faith, sincerity, or excellent virtue, but they were just like the rest of the Prophet's companions, then was there any legal, rational, or traditional excuse that prevented the companions from putting off their homage until the funerals of the Prophet (s) would finish??? Even if they would have ordered the army to control the situation ???temporarily until the matter of the caliphate would be settled

Would it be not better for them to be somehow kind to the Prophet's family, who were distressed with the great loss, if they had waited a little? The Prophet's family was his deposit and his leftover among the Muslims. Allah has said: (Certainly a Messenger has come to you from among yourselves; grievous to him is your falling into distress, .(excessively solicitous respecting you; to the believers (he is) compassionate. ٩:١٢٨

Had this Prophet, who became so grievous when his umma fell in distress, who strove for its prosperity and who was so kind to his people, not had a right on them that his family would not be constrained or surprised with what it had faced while the wound was not yet [healed and the Prophet (s) was not yet buried?!"[٩

There is something very important in the speech of Abu Bakr. He claimed that the Muhajireen had the right in the caliphate because they were the nearest in kinship to the Prophet (a.s.) and he ignored the Ahlul Bayt (a.s.) who were the real kin of the Prophet ,(a.s.) and who were from his blood and flesh. How this saying of Imam Ali was

"!They argued on the tree and lost the fruit"

,Imam Ali addressed Abu Bakr by saying

[If you had the rule over them by the Shura,[۱۰"

?how was that while the consultants were absent

,And if you by kinship argued with their opponent

".then, other than you is worthier of the Prophet and nearer

In one of his other speeches, Imam Ali (a.s.) said, "By Allah, I am his brother (the Prophet's brother), guardian, cousin, and the heir of his knowledge, and so who is worthier of him ?"than me

The clear fact is that the Muhajireen and the Ansar knew Imam Ali (a.s.) well and were certain about his right in the caliphate, but the political greed and the desire for authority .made them ignore that

The homage to Abu Bakr

Abu Bakr won the situation by praising the Ansar and using tender words with them. Besides, he made them desire for the participation in the rule. He claimed that he would entrust the vizierate to them, and by that he removed from their minds the thought that the Muhajireen would domineer the matter of the rule. He made them understand that he had preferred the Muhajireen to them because the Arabs did not submit except to them. .In this way, he convinced them and made some of them follow him

After Abu Bakr had finished his speech, Umar made a speech where he confirmed his ,friend Abu Bakr's situation. Umar said

How far! No two participate in a horn! By Allah, the Arabs do not accept to make you the' emirs over them whereas their Prophet is not from you. But, the Arabs do not refrain from submitting to those among whom the prophethood is. We have in this the clear proof against whoever resists. Who can dispute with us on the authority and the rule of Muhammad while we are his fellows and tribe? (No one does that) except one who

...‘delivers falsehood, deviates in sin, or involves in perishment

p: ۲۲۶

There was nothing new in Umar's speech except that he confirmed Abu Bakr's saying that the Muhajireen were worthier of the Prophet (a.s.) because they were from his tribe. If this justification was the evidence on which the Muhajireen depended to prove their right of the caliphate, then Imam Ali (a.s.) was to be the caliph because he was the closest .(.one to the Prophet (a.s

The logic of Abu Bakr and Umar in their speeches was the look to the position of the caliphate and nothing else, whereas what Islam wanted by the caliphate it was to apply the best, just systems of rule on the real stage of life. They both paid no attention to that .nor to its importance for the Prophet (a.s.). They just cared for the authority

Anyhow, the principle of kinship, which Abu Bakr and Umar relied on, was best found in ,Imam Ali (a.s.). Muhammad al-Kilani says

He (Umar) argued against them (the Ansar) by the kinship of the Muhajireen to the' Prophet (a.s.); nevertheless, the duty of justice determines that the caliphate should be for Ali bin Abi Talib as long as this kinship was a proof to get the Prophet's inheritance. Al-Abbas was the closest of people to the Prophet (a.s.) and he was worthier of the caliphate, but he ceded his right to Ali (a.s.). Hence, Ali was the only one who had the right of the [caliphate.'[١١

Al-Habbab's speech

Al-Habbab bin al-Munthir, who was from the chiefs and leaders of the Ansar, replied to ,Umar addressing the Ansar

p: ٢٢٧

O people of the Ansar, be determined and do not listen to the sayings of this man and his' companions that they may extort your share in this matter (the caliphate). If they refuse to give you what you ask them for, then you exile them from the country and assume these affairs over them. By Allah, you are worthier of this matter than them, because it is by your swords that people submitted to this religion…if you want, we shall set it (war) off 'by Allah! No one denies what I say, or I will break his nose with the sword

This speech was revolutionary and full of threatening and determination. If the Ansar responded to their chief, they would not suffer all the crises and disasters that their Medina faced in the event of al-Harrah and other events during the Umayyad and the Abbasid reigns. The Umayyads called Medina as "al-Khabeethah; the malicious city" after .'the Prophet (a.s.) had called it as "at-Tayyibah; the good city

Anyhow, Umar, who was the champion of the situation on that day, shouted at al-'!Habbab, 'May Allah kill you

'!Al-Habbab replied to Umar, 'But may He kill you

Abu Bakr feared that the situation might be complicated, and so he said to the Ansar in a '!diplomatic way, 'Choose Umar or Abu Ubaydah

Umar said to Abu Bakr plottingly, 'Could this be while you are alive? No one can take you '.away from your position which the messenger of Allah had put you in

p: ٢٢٨

Some writer says commenting on this saying of Umar, 'We do not know when the messenger of Allah (a.s.) had put Abu Bakr in the position of caliphate. Was that after he (the Prophet) had deposed him (Abu Bakr) from reciting the Sura of Bara'a (۹) in Mecca (before the public) while he was yet in the middle of the way (to Mecca) and he ordered Ali to recite it instead of him? The heaven did not choose him to recite this Sura as the many true traditions say. Or after he (the Prophet) made him in the army of Usama like any other soldier and made Usama, who was a young man, the leader over him? When did ?'!the Prophet (a.s.) appoint him as a chief and an authority for the nation

The party of Quraysh hastened to pay allegiance to Abu Bakr fearing that the situation might be complicated and they might lose the opportunity. Umar paid homage to Abu Bakr, and then Basheer, Usayd bin Khudhayr, Uwaym bin Sa'ida, Mi'an bin Adiy, Abu Ubayda bin al-Jarrah, Salim the mawla of Abu Huthayfa, Khalid bin al-Waleed, and others. These men tried their best to force people to pay homage. Umar's stick played a good '.role in the field. Al-Ansar were heard saying, 'You have killed Sa'd

[Umar said, 'Kill him! May Allah kill him. He is a man of sedition.'[۱۲

Umar's companions were about to kill Sa'd. He was harmed too much, and then he was carried to his house while he was very angry, for his hopes were lost and his wishes .scattered

p: ۲۲۹

When the homage to Abu Bakr was paid so promptly, his party carried him to the mosque [in a procession as a bride was carried home.[۱۳

All that was done while the messenger of Allah (a.s.) was still laid in the bed of death and not buried yet. Imam Ali (a.s.) was busy preparing him for burial, and when he knew about :the homage to Abu Bakr, he recited this verse of poetry

,Some people said as they liked"

[and transgressed when Zayd was afflicted by his calamities.'[۱۴

The opinion of the pure Prophet's progeny was completely ignored in the homage of Abu Bakr, and since that day they faced all kinds of disasters and misfortunes. All the .distresses they faced were the result of the Day of al-Saqeefa

The tribes of Quraysh were delighted with the homage of Abu Bakr. They considered that a great victory that would fulfill all their hopes and wishes. In fact, Quraysh did not deserve any position in the state because they fought the Prophet (a.s.) since the first day of his mission, exiled him from Mecca, and were determined to kill him. Thus, Quraysh had no any right in the Prophet's position and succession. If there was no clear text from the Prophet (a.s.) on Imam Ali's caliphate, the Ansar would be worthier of the Prophet (a.s.) .than others

Joys and delights spread among all the tribes of Quraysh. Historians say that when the people of Mecca knew about the Prophet's death, they wanted to announce apostasy of Islam, but when they knew that Abu Bakr had become the caliph, they submitted and .announced their pleasure and delight

p: ۲۳۰

Abu Sufyan’s situation

Abu Sufyan, as historians say, opposed the caliphate of Abu Bakr. He went to Imam Ali ,(a.s.) inciting him to revolt against Abu Bakr and promising him of support saying

I see a clamor that is not put out except by blood O family of Abd Manaf. How does Abu’ Bakr extort your rights? Where are the two deemed-weak ones? Where are the two oppressed ones? Where are Ali and al-Abbas? Why has this matter (the caliphate) come ?‘to the lowest family of Quraysh

Then he said to Imam Ali, ‘Stretch your hand so that I pledge allegiance to you. By Allah, if you want, I will fill it against him (Abu Bakr) with horsemen and infantry.’ Then he recited :this poetry as exemplification

,Nothing will keep to lowness”

.except the two subjugated things; the camels and the tent-peg

,This is tied with its rope

“!And this is split but no one cries for it

Abu Sufyan wanted to exploit the situation to destroy the actual rule and then he would carry out his tendencies, but Imam Ali (a.s.) knew that well. Therefore, he did not respond to Abu Sufyan; rather, he scolded him saying, ‘By Allah, you do not want by that except sedition. By Allah, how often you plotted against Islam. We are in no need of your [advice.’[۱۵

Abu Sufyan kept on provoking sedition and asking Imam Ali (a.s.) to dispute with Abu Bakr. Definitely, Abu Sufyan’s opposition to Abu Bakr was not real but pretended by which he wanted to plot against Islam and deceive Imam Ali (a.s.). Therefore, Imam Ali (a.s.) turned .away from him and paid no attention to his false support

p: ۲۳۱

The relation between Abu Bakr and Abu Sufyan was too firm. Al-Bukhari mentioned that once Abu Sufyan passed by some Muslims among whom there were Abu Bakr, Salaman, Suhayb, and Bilal. One of them said, 'Would that the swords of Allah have taken its right from this enemy of Allah!'

Abu Bakr was angry and said, 'Do you say this about the chief and master of Quraysh?'

Abu Bakr went to the Prophet (a.s.) and told him what those men said. The Prophet (a.s.) said to him, 'O Abu Bakr, you might displease them. If you displeased them, you would displease Allah…'[۱۶]

This event shows that the relation between Abu Bakr and Abu Sufyan was intimate. During his caliphate, Abu Bakr tried his best to attract Abu Sufyan and gain his sentiment. He appointed him a governor on the area between Hijaz and Najran.[۱۷] He, as well, appointed his son Yazeed a leader over some military battalions and escorted him walking on foot while Yazeed was riding on a mount. Abu Bakr made all that in order to take off the garment of lowness which the Prophet (a.s.) had dressed Abu Sufyan with. Since that day, the Umayyads got important and their influence increased.

By the government of Abu Bakr, the position of the Ansar abated little by little and all their hopes were disappointed. They faced more lowness during the reigns of the caliphs and then it was clear to them their great mistake in ignoring the right of Ameerul Mo'minin Imam Ali (a.s.) and that they had thrown themselves into abysses of rashness.

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Imam Ali refrains from pledging allegiance

Imam Ali (a.s.) announced his denial to Abu Bakr's allegiance and considered it as a clear aggression against him. He was the first mujahid in Islam, the Prophet's brother, and the gate of the town of his knowledge. He was to the Prophet (a.s.) as was Aaron to Moses. Abu Bakr knew well Imam Ali's position to the caliphate, and it was not thought that .people would take it away from him

Since the first, Al-Abbas, the Prophet's uncle, came to Imam Ali (a.s.) and said to him, 'O my nephew, give me your hand to pledge allegiance to you, and thus people will say: the uncle of the messenger of Allah has pledged allegiance to the cousin of the messenger of '.Allah, and then no two will disagree on you

[Imam Ali (a.s.) said to him, 'Who seeks this matter (the caliphate) other than us...?'[۱۸

Dr. Taha Husayn commented on this situation saying, "Al-Abbas thought of the matter and saw that his nephew was worthier of inheriting the authority because he was brought up by the Prophet (a.s.), was the first in being a Muslim, had done well for Islam, excellent in all battles and situations, and the Prophet (a.s.) called him "brother", until one day Umm Aymen said to him (the Prophet) jokingly: 'You call him brother and you marry your daughter to him?!' And because the Prophet (a.s.) said to him, 'You are to me as was Aaron to Moses except that there will no prophet after me', and said to Muslims another day, 'Whoever I am his guardian Ali is to be his guardian'. Because of that, al-Abbas came, after the Prophet's death, to his nephew and said to him: stretch your hand so that [I pay homage to you.'"[۱۹

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Forcing the Imam to pay homage

The Party of Quraysh agreed on forcing Imam Ali (a.s.) to pay homage to Abu Bakr. They sent after him a group of policemen who surrounded and brought him to Abu Bakr unwillingly and in a low manner. They shouted at him, 'Pay homage to Abu Bakr!'

Imam Ali (a.s.) replied, 'I am worthier of this matter than you. I do not pay homage to you. Rather, you are required to pay homage to me. You have taken this matter from the Ansar and argued with them by the kinship to the Prophet (a.s.) and you take it from us the Ahlul Bayt (a.s.) by force. Did you not claim to the Ansar that you were worthier of this mater because Muhammad was from you and so they gave you the leadership and delivered to you the emirate? I argue against you by the very thing which you argued by against the Ansar. We are worthier of the messenger of Allah alive and dead. Be fair to us if you are believers; otherwise, incur oppression on yourselves while you know.'[۲۰]

Umar bin al-Khattab followed the way of violence towards the Imam for he had no evidence to reply with. He said to Imam Ali (a.s.), 'You shall not be let alone until you pay homage.'

Imam Ali (a.s.) said to him, 'Milk some milk that you shall have a half of it, and support him (Abu Bakr) today to recompense you tomorrow!'

Imam Ali (a.s.) exposed the secret that made Umar so zealous for the homage of Abu Bakr. Umar took that strict situation towards Imam Ali (a.s.) so that the caliphate would come to him after the death of his friend.

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…'Imam Ali (a.s.) said to Umar, 'I neither accept your saying nor do I pay homage to him

Abu Bakr feared that the situation might be complicated, and so he said to Imam Ali (a.s.), '.'If you do not pay homage, I shall not force you to do

Abu Ubayda bin al-Jarrah said to the imam deceitfully, 'O cousin, you are young and these are the old men of your people. You have no experience and awareness of the affairs like theirs. I do not see except that Abu Bakr is more potent than you in this matter and more tolerant and expert in it. Give this matter to Abu Bakr, and if you remain alive, you will fit for this matter in your virtue, religiousness, knowledge, understanding, favor, lineage, '.(and being son-in-law (to the Prophet

,This deceit moved the latent pain inside the imam who said to the Muhajireen

O people of the Muhajireen, do not take the authority of Muhammad in the Arabs away" from his house to your houses, and do not keep his family away from his position and right among people. By Allah O the people of the Muhajireen, we are the worthiest among all people of him (the Prophet) because we are the Ahlul Bayt (a.s.) (his household). We are worthiest of this matter (the caliphate) than you for from among us there is the reciter of the Book of Allah, the aware of the religion of Allah, the knower of the Sunna of the messenger of Allah, the undertaker of the affairs of the subjects, the defender of ,them against misfortunes, the equally divider among them. By Allah

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he is from among us. Therefore, do not follow fancy that you may deviate from the way of Allah and be more away from the truth..."[۲۱]

However, the people turned a deaf ear to Imam Ali's speech and they panted after the rule and authority. Their previous ignorance (jahiliyyah) came back to them, as Prof. Abdul Fattah Abdul Maqsud says, and they committed against the Ahlul Bayt (a.s.) all what Allah had prohibited.

The attack on Imam Ali's house .۱

Most of historians and narrators have mentioned the companions' attack on Imam Ali and Fatima's house which was sacred to the Prophet (a.s.) who stopped everyday for six month at its door and recited this Qur'anic verse, (Allah only desires to keep away the uncleanness from you, O people of the House, and to purify you a (thorough) purifying. (۳۳:۳۳).

Umar and some other companions attacked Fatima and Ali's house and threatened of setting fire to it. The following are the narrations of the historians who have mentioned this fact:

Al-Balathiri

Al-Balathiri mentioned that Abu Bakr sent for Imam Ali to pay homage to him but Imam Ali (a.s.) refused to pay homage. Therefore, Umar came with a wick. Fatima (a.s.) met him at the door and said to him, 'Shall you set fire to my door?'

He said, 'Yes, and this is stronger than what your father had brought.'[۲۲]

At-Tabari

He mentioned: "Umar came to Ali's house wherein there were Talha, az-Zubayr, and some men from the Muhajireen, and said to them, 'By Allah, I will burn (the house) over you or you come out to the homage.' Az-Zubayr went out drawing his sword, but he stumbled and fell to the ground and the sword fell from his hand. They (Umar and his fellows) jumped on and took him."[۲۳]

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Ibn Abd Rabbih

He said: "Those who did not pay homage to Abu Bakr were Ali, al-Abbas, az-Zubayr, and Sa'd bin Ubada. As for Ali, al-Abbas, and az-Zabayr, they remained in Fatima's house until Abu Bakr sent to them Umar bin al-Khattab to make them get out of Fatima's house. He said to him, 'If they refuse, you should fight them.' Umar came with a torch intending to set fire to the house. Fatima (a.s.) met him and said, 'O ibn al-Khattab, have you come to burn our house?' He said, 'Yes, or you enter into what the nation has entered into.'[۲۴]

Ibn Abil Hadeed

He said, 'Umar came to Fatima's house with some men from the Ansar and a few from the Muhajireen and said, 'I swear by Whom in Whose hand Umar's soul is, either you come out for the homage or I will burn the house over you.'[۲۵]

Ash-Shahristani

Ash-Shahristani mentioned from an-Nidham that Umar was shouting: 'Set fire to her (Fatima) house with all those in it.' There were no but Ali, Fatima, al-Hasan, and al-Husayn inside the house.[۲۶]

Kahhala

Umar Redha Kahhala said, "Abu Bakr found that some men had defaulted his homage like al-Abbas, az-Zubayr, and Sa'd bin Ubada. They were with Ali bin Abi Talib in Fatima's house. Abu Bakr sent to them Umar bin al-Khattab who called out to them while they were inside Fatima's house. They refused to come out. Umar ordered firewood to be brought. He said, 'I swear by Whom in Whose hand Umar's soul is, either you come out (for the homage) or I will set fire to it (the house) over all those in it.'

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'.It was said to him, 'O Abu Hafs,[۲۷] Fatima is there

[He said, 'Even though!'"[۲۸

Al-Mas'oodi

He mentioned that al-Abbas went to Ameerul Mo'minin (Imam Ali) when the messenger of Allah (a.s.) died. Ameerul Mo'minin and some men of his followers remained in his house with what the messenger of Allah had entrusted him. People (Abu Bakr's men) attacked his house, set fire to the door, and took him out by force. They pressed the [Principal of Women behind the door.[۲۹

The fact of their determination to set fire to Imam Ali and Fatima's house is certain and .has no way for doubt

,Hafidh Ibrahim, the Poet of the Nile, says

;And a saying to Ali that Umar said"

:how noble its hearer is and how great its sayer is

,I burn your house and leave you alive not in it'

'.If you do not pay homage, though the daughter of al-Mustafa is therein

[None but Abu Hafs was its sayer before the Knight of Adnan and its Guard."[۳۰

Abu Bakr's party acted very severely and violently just to firm the rule for themselves. They ignored the sacredness of the house which they attacked. It was the house of the revelation and prophethood. It was the house wherefrom the Word of Monotheism was raised. They paid attention to nothing of that. They announced their mottos against the prophetic family since the first moment after the Prophet's death. Umar said, '.'Prophethood and caliphate should not gather in the same house

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They tried to burn the house of the daughter of the messenger of Allah (a.s.) for the sake of rule and authority. This fact was proved by the very lovers of the rule and authority .who trod on everything in the way of fulfilling their desires

Abu Bakr regretted too much what he committed against the house of Fatima, the Principal of all Women of the Worlds. He said in his last illness, 'I do not regret anything in this world except three things I have done that I wished I had not done…I wished I had [not exposed anything in Fatima's house…'[۳۱

Once another, he said, 'I regret nothing except three things that I wished I had not done; I wished I had not exposed Fatima's house and left it alone even if it was closed on [war.'[۳۲

The attack on Fatima's house made Abu Bakr upset and uneasy feeling regret and .sorrow at the last moment of his life

(.The aggression against Fatima (a.s .۲

Another certain fact is that Abu Bakr's men aggressed against Fatima (a.s.) because she stood firmly against them. She tried her best to refute their plots and take the right back to its people. She had self immunity for she was the daughter of the messenger of Allah (a.s.) and the principal of the women of the world. However, those men did pay no attention to all that and they insisted on carrying out their policy whatever the cost might .be. They turned their backs to the truth

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In consequence of that flagrant aggression against the daughter of the messenger of Allah (a.s.), she miscarried her child that the Prophet (a.s.) had named al-Muhsin. Here, we :quote some historic texts without commenting on them

Ash-Shahristani

Ash-Shahristani narrated from Ibrahim bin Sayyar that Umar beat Fatima until she [aborted her fetus. He was shouting, 'Set fire to her house with whomever in it!'[۳۳

Ibn Hajar

Ibn Hajar al-Asqalani said in the biography of Ahmed bin Muhammad bin as-Sariy bin Yahya bin Darim Abu Bakr al-Kufi, 'Muhammad bin Ahmed al-Kufi was reliable most of his life…Once, I visited him while there was a man narrating to him: 'Umar kicked Fatima until [she aborted (her fetus) Muhsin.'[۳۴

Al-Mas'oodi

He said, 'They pressed the principal of women against the door until she miscarried [Muhsin.'[۳۵

Ath-Thahabi

He mentioned a tradition narrated from Muhammad bin Ahmed bin Hammad al-Kufi… that he said, 'One day, I visited him while there was some man narrating to him that Umar [kicked Fatima until she miscarried Muhsin.'[۳۶

Ibn Qutayba

[Ibn Qutayba said, 'Muhsin was aborted after the pressure of Qunfudh al-Adawi.'[۳۷

As-Safadi

He said that Umar beat Fatima's abdomen on the day of the homage until she miscarried [al-Muhsin.[۳۸

At-Tabari

He said, 'The cause of her (Fatima) death was that Qunfudh, the mawla of the man (Abu Bakr), thrust her with the iron part of the sheath of his sword by his (Umar) order and she miscarried Muhsin, and because of that she became badly ill.'[۳۹]

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At-Tabrisi

He mentioned the protest of Imam al-Hasan (a.s.) against a group of the enemies of the Ahlul Bayt (a.s.) among whom there was al-Mugheera bin Shu'ba to whom Imam al-Hasan (a.s.) said,

As for you O Mugheera, you are an enemy to Allah, a deserter to His Book, and' unbelieving in His prophet. You are an adulterer and you must be stoned. It is you who hit Fatima the daughter of the messenger of Allah (a.s.) and made her bleed and she miscarried what there was in her abdomen out of your belittling the messenger of Allah, opposing his orders, and violating his honor. The messenger of Allah (a.s.) had said to her, 'O Fatima, you are the principal of the women of the Paradise."[۴۰]

Al-Majlisi

Sheikh al-Majlisi quoted from Irshad al-Qulub that Fatima (a.s.) said, 'Umar took the whip from Qunfudh's hand and stroke with it my upper arm and the whip wound on my arm and it was like a ring. Then he kicked the door with his foot against me and I was pregnant. I fell on my face to the ground. He hit me with his hand and my earring scattered. And then, I miscarried Muhsin that was killed with no guilt.'[۴۱]

These were some of the sources that have mentioned the event of the aggression against Fatima (a.s.). All the Shia believe in this fact as true, and there are many traditions transmitted from the Infallible Imams (a.s.) about this event. However, these events show that those people were ready to commit anything for the sake of rule and authority.

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Abrogating the Khums .۳

One of the oppressive procedures that Abu Bakr took against the Prophet's progeny was that he abrogated the khums[۴۲] which had been determined by Allah for the Ahlul Bayt (a.s.) as mentioned in the Holy Qur'an, (And know that whatever thing you gain, a fifth of it is for Allah and for the Messenger and for the near of kin and the orphans and the needy .(and the wayfarer, if you believe in Allah. ۸:۴۱

Muslims have agreed on that the Prophet (a.s.) took a share from the khums for himself and gave another share to his relatives. He kept on doing so until he left to the better world. When Abu Bakr assumed the caliphate, he abrogated the Prophet's share and the share of his relatives. He prevented the Hashemites from the khums and treated them [like others.[۴۳

Fatima (a.s.) sent to Abu Bakr asking him to pay her what had remained from the khums [of Khaybar, but he refused to pay her anything.[۴۴

Poverty attacked the house of the Hashemites after they had been prevented from their rights that Allah had determined for them. The reason behind that was to make Imam Ali (a.s.) weak and unable to stand against Abu Bakr. This was a kind of blockade that .nowadays some countries impose on their opponents

Confiscation of Fadak .۴

And from the severe procedures that Abu Bakr followed against Fatima (a.s.) was his .confiscating of Fadak to the public treasury

Fadak was a village in Hijaz about two or three days (of travel) from Medina.[۴۵] It [belonged to the Jews and was near to Khaybar.[۴۶

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As for its boundaries to the Infallible Imams, Fadak comprehended all the regions of the Muslim world. Historians have mentioned that once Harun ar-Rasheed (the Abbasid caliph) said to Imam Musa bin Ja'far al-Kadhim (a.s.), 'I like to give Fadak back to you.'

Imam Musa al-Kadhim (a.s.) said, 'I do not take it except with all its limits.'

The caliph said, 'What are its limits?'

The Imam said, 'If I define it, you may not give it back.'

The caliph said, 'I adjure you by your grandfather to do.'

The Imam said, 'Its first limit is Aden.' The caliph changed color.

The Imam added, 'The second limit is Samarqand.' The caliph was astonished.

The Imam added, 'The third limit is Africa, and the fourth is after the islands and Armenia.' Harun ar-Rasheed lost his mind and he said, 'He did not leave anything for us.'[۴۷]

The Muslim state that had covered most of the world was for the imams of the Ahlul Bayt (a.s.) but it was taken from them by force and the Umayyad and the Abbasid kings overcome it with no right.

Fadak was not conquered by the Muslim armies, but it was from that which Allah had granted to His prophet by peacemaking in the seventh year of hijra; therefore, it was completely the Prophet's property.

When the Muslims conquered the forts of Khaybar, Allah threw fear and terror into the Jews' hearts and they hurried to make peace with the messenger of Allah on condition that they would give him the half of their lands. Thus, Fadak became the Prophet's property.

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When Fadak was in the Prophet's possession, this verse was revealed to him, (And give to the near of kin his due. ۱۷:۲۶). Many recurrent, true traditions were transmitted confirming that the Prophet (a.s.) had sent for Fatima (a.s.) and donated her with Fadak and al-Awali [saying to her, 'This is a share that Allah has determined for you and for your progeny.'[۴۸

Fatima (a.s.) acted in Fadak as an owner to her property. The Ahlul Bayt (a.s.) had no source of income except Fadak as Ameerul Mo'minin said, 'Only Fadak was in our hands from all what the sky shaded.' After the Prophet's death, Abu Bakr confiscated Fadak to the public treasury. The reason behind that was to weaken Imam Ali (a.s.) economically .and paralyze the oppositionist movement against Abu Bakr

Ibn Abil Hadeed says, 'One day, I asked Ali bin al-Fariqi, the teacher of the western school ?in Baghdad: Was Fatima true

.He said: Yes

?I said: Then why did he (Abu Bakr) not give her Fadak whereas she was true near him

He smiled and said some pleasant words: If he gave her Fadak today just for her claim, she would come to him tomorrow claiming the caliphate for her husband and would move him from his place and he could not apologize or agree about anything because he would confirm that she was true in whatever she claimed without a need for evidences or [witnesses".[۴۹

Anyhow, the governments that followed Abu Bakr and Umar did with Fadak due to their fancies. Uthman bin Affan donated Fadak to Marwan bin al-Hakam and that was one of the reasons of the revolt against Uthman as historians say.[۵۰] After Marwan's death, his descendants inherited it one from the other until Umar bin Abdul Aziz assumed the rule [and he took it from them and returned it as charity.[۵۱

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Fatima asks for Fadak

After Abu Bakr had confiscated Fadak, Fatima (a.s.) asked him to give it back to her. Historians say that Abu Bakr asked Fatima (a.s.) to bring him witnesses that the Prophet (a.s.) had donated Fadak to her and she did. The witnesses were Imam Ali (a.s.) and Umm Aymen about whom the Prophet (a.s.) said she was from the people of the Paradise. Abu Bakr wrote a book to give Fadak back to Fatima (a.s.), but Umar took the book, spat on it, [and tore it into pieces.[۵۲

It was mentioned that Abu Bakr regarded neither the witness of Imam Ali (a.s.) nor Umm Aymen's. He said: 'Ali pulls the fire toward his loaf, and Umm Aymen is a non-Arab woman '.that she does not speak good Arabic

Anyhow, the Shia theologians commented on this event with many points which we :mention some of here

Abu Bakr asked Fatima (a.s.) to prove that the Prophet had donated Fadak to her .۱ though Fadak was in her possession, while the one who should have a proof was the claimer (Abu Bakr), and as he had no proof he had to take an oath on his claim according ."to the famous rule "evidence is required from a claimer and oath from a denier

Abu Bakr ignored the position of the daughter of the messenger of Allah who was the .۲ principal of the women of the nation and the worlds and that Allah would be pleased for her pleasure and displeased for her displeasure as the Prophet (a.s.) often said. She was one of those whom Allah had imposed the love to them on the nation when saying, (Say: I do not ask of you any reward for it but love for my near relatives. ۴۲:۲۳) and she was one of those whom Allah had purified and kept uncleanness away from them when saying, (Allah only desires to keep away the uncleanness from you, O people of the House, and to purify you a (thorough) purifying. ۳۳:۳۳), and she was one of those whom the Prophet (a.s.) disputed by them with the Christians of Najran where Allah had said, (But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our selves and your selves, then let us be earnest in prayer, and pray for the curse of Allah on the liars. ۳:۶۱), and she was from the righteous whom Allah had said about, (Surely the righteous shall drink of a cup the admixture of which is camphor. ۷۶:۵). All that required

.Abu Bakr to definitely believe Fatima's claim

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However, Abu Bakr seized Fadak and joined it to the properties of the state which made Fatima (a.s.) lose the only source of living for her and her children. We are Allah's and to !Him we shall return

Imam Ali (a.s.) asked the (Prophet's) companions to support him and to take his right back to him. Historians say that Imam Ali (a.s.) took Fatima, al-Hasan, and al-Husayn (peace be on them) on a mount and went to the companions asking them for help. Fatima (a.s.) asked the companions to support her husband, but they apologized and said, 'We have already paid homage to Abu Bakr, and if your cousin (Imam Ali) came to us before him, we would not pay homage to other than him.'[۵۳]

How flimsy justification it was! They were certainly responsible for that because Imam Ali (a.s.) was busy preparing the Prophet (a.s.) for burial. He could not leave the Prophet (a.s.) laid on the bed of death and go to people who seized the opportunity to appropriate the .rule

Footnote

[۱] Saqeefa means a shed. Most of the Prophet's companions had gathered in the shed of Bani Sa'ida on that day to choose a caliph after the Prophet (s) although the Prophet (a.s.) had appointed Imam Ali (a.s.) for this position and announced that before Muslims on .many occasions

[۲] The Ansar (helpers) were the people of Medina who received, believed, and assisted .the Prophet (a.s.) and his companions after the immigration from Mecca

[۳] .Tareekh ibnul Atheer, vol.۲ p.۲۲۴

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[۴] The Muhajireen (immigrants) were the first Muslims who had emigrated from Mecca to Medina.

[۵] The Life of Imam al-Husayn bin Ali (a.s.), vol.۱ p.۲۳۵.

[۶] Ibid., p.۲۳۶.

[۷] Tareekh at-Tabari, vol.۳ p.۳۰۷, al-Kamil fit-Tareekh, vol.۲ p.۲۲۲.

[۸] Tareekh at-Tabari, vol.۳ p.۶۲.

[۹] An-Nass wel Ijtihad, p.۷.

[۱۰] "Shura means "consultation.

[۱۱] The Influence of Shiism in the Arabic Literature, p. ۵.

[۱۲] Al-Iqd al-Fareed, vol. ۳ p. ۶۲.

[۱۳] Sharh Nahjol Balagha by ibn Abil Hadeed, vol. ۶ p. ۱۹.

[۱۴] Ibid., p. ۱۴.

[۱۵] Al-Kamil fit-Tareekh, vol. ۲ p. ۲۲۰.

[۱۶] Sahih al-Bukhari, vol. ۲ p.۳۶۲.

[۱۷] The Life of Imam al-Husayn bin Ali, vol. ۱ p. ۲۵۳.

[۱۸] Al-Imamah wes-Siyasah, vol. ۱ p. ۴.

[۱۹] Ali and his Sons, p. ۱۹.

[۲۰] The Life of Imam al-Husayn bin Ali, vol. ۱ p.۲۵۶.

[۲۱] Al-Imama wes-Siyasa, vol. ۱ p. ۱۱-۱۲.

[۲۲] Ansab al-Ashraf, vol. ۱ p. ۵۸۶.

[۲۳] Tareekh at-Tabari, vol. ۳ p. ۱۹۸.

.Al-Iqd al-Fareed, vol. ۵ p.۱۲ [۲۴]

.Sharh Nahjol Balagha by Ibn Abil Hadeed, vol. ۱ p. ۱۲۴ [۲۵]

.Al-Milal wen-Nihal, vol. ۱ p. ۵۶ [۲۶]

.Umar's surname [۲۷]

.A'lam an-Nisa', vol. ۴ p. ۱۱۴ [۲۸]

.Ithbat al-Wasiyya, p.۱۲۳ [۲۹]

.Divan of Hafidh Ibrahim, vol. ۱ p. ۷۵ [۳۰]

.Tareekh at-Tabari, vol. ۲ p. ۶۱۹, Mizan al-I'tidal, vol. ۲ p. ۲۱۵, Kanzol Irfan, vol. ۵ p. ۶۳۱ [۳۱]

.Lisan al-Mizan, vol. ۴ p. ۱۸۹ [۳۲]

.Al-Milal wen-Nihal, vol. ۱ p. ۵۷ [۳۳]

.Lisan al-Mizan, vol. ۱ p. ۲۶۸ [۳۴]

.Ithbat al-Wasiyya, p. ۱۴۳ [۳۵]

.Mizan al-I'tidal, vol. ۱ p. ۱۳۹ [۳۶]

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[۳۷] Manaqib Aal Abi Talib, vol. ۳ p. ۱۳۳.

[۳۸] Al-Wafi bil-Wafiyyaat, vol. ۵ p. ۳۴۷.

[۳۹] Dala'il al-Imama, p. ۱۳۴, and quoted in Bihar al-Anwar, vol. ۴۳ p. ۱۷۰.

[۴۰] Al-Ihtijaj, vol. ۱ p. ۴۰۱.

[۴۱] Bihar al-Anwar, vol. ۳۰ p. ۳۴۸-۳۴-۹.

[۴۲] Khums is one fifth of one's gains and income that must be given to the imam or his deputy.

[۴۳] Tafsir al-Kashshaf, vol. ۲ p. ۲۲۱ in interpreting the verse of khums.

[۴۴] Sahih al-Bukhari, vol. ۳ p. ۳۶, Sahih Muslim, vol. ۲ p. ۷۲.

[۴۵] Mu'jam al-Buldan, vol. ۴ p.۲۳۸.

[۴۶] Majma' al-Bahrain, vol. ۵ p. ۲۸۳.

[۴۷] Manaqib Aal Abi Talib, vol. ۴ p. ۳۲۰.

[۴۸] Shawahid at-Tanzil, vol. ۱ p. ۴۴۱, ad-Durr al-Manthur, vol. ۲ p. ۱۵۱, Kanzol Ummal, vol. ۲ p. ۱۵۸, Rooh al-Ma'ani, vol. ۵ p.۵۸.

[۴۹] Sharh Nahjol Balagha by Ibn Abil Hadeed, vol. ۱ p. ۱۹۸.

[۵۰] Al-Iqd al-Fareed, vol. ۴ p. ۲۸۳.

[۵۱] Tareekh Abul Fida', vol. ۱ p. ۱۶۸.

[۵۲] Al-Ihtijaj, vol. ۱ p. ۱۲۲, as-Seera al-Halabiyya, vol. ۳ p. ۳۶۲.

[۵۳] Al-Imama wes-Siyasa, vol. ۱ p. ۱۶.

The Immortal, Historic Sermon of Fatima

The Immortal, Historic Sermon of Fatima ۱

Fatima (a.s.) could bear no more, for the severe procedures of Abu Bakr against her were

very hard and painful. Therefore, she decided to announce her proofs and block any way that Abu Bakr might follow to justify his policy. She made a striking speech in the Mosque of the Prophet where she dotted the i's and crossed the t's. She proved herself to be the greatest woman that Allah had ever created in the earth with the unique talents, .geniuses, wisdom, and eloquence she had

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Due to the great importance of this sermon, the Ahlul Bayt (a.s.) forced their children to .memorize it as they forced them to memorize the Holy Qur'an

I think I do not know a lady in this age (nineteen years) that could make such a speech which any expert orator in the world cannot make like. But this is not strange for the remainder of prophethood and the essence of knowledge and wisdom that her father had fed her with his knowledge and injected with his mental and psychological characteristics until she became as a true copy of him. Many traditions have confirmed .this fact

Fatima's sermon was an overwhelming revolt against the government of Abu Bakr where she tried to overthrow the thrones of his state and blow up the pillars of his rule. However, Abu Bakr could, through his diplomatic abilities, quell this revolt, as we shall .detail later on

Historians described the going of Fatima (a.s.) to the mosque of her father that...she became very angry...she put on her veil and gown and came, with her maids and some of her fellow-women walking exactly like her father's gait, to Abu Bakr, who was in the mosque among a crowd of the Muhajireen, the Ansar and others. A curtain was put between her and the people. She moaned in a way that all the people began to cry and the meeting shook. She waited until they stopped crying and became quiet. She began ,her speech with praising Allah and then her eloquence streamed...She said

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Praise be to Allah for that which He bestowed (upon us), and thanks be to Him for all that" which He inspired, and tribute be to Him for that which He provided; from prevalent favors which He created, and abundant benefactions which He offered and perfect grants which He presented; that their number is much too plentiful to compute, and too vast to measure; their limit was too distant to realize. He recommended to them (His creatures) to gain more (of His bounties) by being grateful for their continuity. He ordained Himself praiseworthy by giving generously to His creatures, and promised, .through supplicating Him, to give more like them

I bear witness that there is no God but Allah Who is One without partner; a statement which sincere devotion is made to be its interpretation, put into hearts its continuation, and illuminated in the minds its sensibility. He Who can not be perceived with vision, .neither be described with tongues, nor can imagination surround His form

He originated things but not from anything that existed before them, and created them without examples to follow. He created them with His might and dispersed them according to His will; not for a need did He create them, nor for a benefit for Him did He shape them, but to establish His wisdom, bring attention to His obedience, manifest His might, lead His creatures to humbly venerate Him, and to exalt His decrees. He then made the reward for His obedience, and punishment for his disobedience, so as to .protect His creatures from His wrath and amass them into His Paradise

p: ٢٥٠

I too bear witness that my father, Muhammad, is His slave and messenger, whom He chose before sending him, named him before creating him, and preferred him by missioning him; when creatures were still concealed in the unseen, guarded from that which was appalling, and associated with the termination and nonexistence. For Allah the Exalted knew that which was to follow, comprehended that which will come to pass, and realized the place of every event. Allah has sent him (Muhammad) as perfection for His commands, a resolution to accomplish His rule, and an implementation of His decrees. So he found the nations to vary in their faiths, obsessed by their fires, worshipping their idols, and denying Allah despite their knowledge of Him. Therefore, Allah illuminated their darkness with my father, Muhammad, uncovered obscurity from their hearts, and cleared the clouds from their insights. He revealed guidance among the people; So he delivered them from being led astray, led them away from misguidance, guided them to the proper .religion, and called them to the straight path

Allah then chose to recall him back in mercy, love and preference. So, Muhammad is in comfort from the burden of this world, he is surrounded with devoted angels, the .satisfaction of the Merciful Lord, and the nearness of the Powerful King

May the blessing of Allah be upon my father, His Prophet, trusted one with the revelation, the choice from among His creatures, and His sincere friend, and may the peace and ".blessings of Allah be upon him

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,Fatima (a.s.) kept on her speech saying

You are Allah's slaves at His command and prohibition. You are the bearers of His religion" and revelation. You are Allah's trusted ones with yourselves, and His messengers to the nations. Among you He has a right; a covenant He brought unto you, and an heir He left over you. That is the eloquent Book of Allah, the truthful Qur'an, the brilliant light, and the shining beam; its insights are clear, its secrets are revealed, its indications are manifest, and its followers are blessed by it. It leads its adherents to bliss, and listening to it leads to salvation. With it are the bright divine authorities achieved, His manifest determination acquired, His prohibited decrees avoided, His manifest evidence recognized, His satisfying proofs made apparent, His permissions granted, and His written laws are .achieved

.So Allah made faith to be purification for you from polytheism

He made Prayer an exaltation for you from conceit, zakat a purification for the soul and a (cause of) growth in subsistence, fasting an implantation of devotion, pilgrimage a construction of religion, justice a harmony of the hearts, obeying us (Ahlul-Bayt) management of the nation, our leadership safeguard from disunity, jihad (struggle) a strengthening of Islam, patience a helping course for deserving divine reward, enjoining the good welfare for the public, kindness to the parents a safeguard from wrath, maintaining kinship a cause for a longer life and multiplying the number of descendants, retaliation for sparing blood, fulfillment of vows deserving of forgiveness, completion of weights and measures preventing from ignoring others' rights, forbiddance of drinking wines an exaltation from atrocity, avoiding slander a veil from curse, abandoning theft a .reason for deserving chastity

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Allah has also prohibited polytheism so that one can devote himself to His Lordship. .Therefore; Fear Allah as He should be feared, and die not except that you are Muslims

Obey Allah in that which He has commanded you to do and that which He has forbidden ".you from, for surely who fear Allah among His servants, are those who have knowledge

:Fatima (a.s.) then added

O People! Be informed that I am Fatima, and my father is Muhammad. I say that" repeatedly and initiate it continually. I say not what I say mistakenly, nor do I do what I do .aimlessly

Now hath come unto you an Apostle from amongst yourselves. It grieves him that you should perish; ardently anxious is he over you, to the believers he is most kind and merciful. Thus, if you identify and recognize him, you shall realize that he is my father and not the father of any of your women; the brother of my cousin (Ali) rather than any of your men. What an excellent assistant to him he was, may the peace and blessings of Allah be upon him and his progeny. Thus, he propagated the Message, by announcing openly with the warning, and inclining away from the path of the polytheists, striking their middles and seizing their throats, inviting to the way of his Lord with wisdom and good preaching. He destroyed the idols, and broke the heads until their gathering fled and turned their backs, until the night revealed its morning, the truth appeared with its genuineness, the leader of the religion spoke out, and the discords of devils were silenced, the stuff of hypocrisy was perished, the knots of infidelity and desertion were untied. So you spoke the word of devotion among a group of the white starving ones (the .(Ahlul Bayt

p: ٢٥٣

You were on the brink of a pit of fire, (you were) the drink of the thirsty one, the opportunity of the desiring one, the firebrand of a hasty passer, the foothold,[١] you used to drink from the rainwater (gathered on roads and in which animals urinate), eat animal skin. You were low and despised and always in fear lest men around should extirpate you, but, Allah the Almighty rescued you through my father, Muhammad (peace be on him and on his progeny) after the much suffering he faced, and after he was confronted by mighty men, the Arab beasts, and the insolent, mutinous men of the people of the Book (the .(Jews

Whenever they ignited the fire of war, Allah extinguished it, and whenever the thorn of the devil appeared (the Satan's followers revolted), or a mouth of the polytheists opened wide in defiance, he would send his brother (Ali) into its flames, who did not come back until he trod its head with the sole of his foot, and extinguished its flames with his sword. He (Ali) tired himself for the sake of Allah, and overworked to fulfill the command of Allah, near to the Messenger of Allah, a master among Allah's devotees, sincere in his advice, earnest and exerting himself (for Islam), paying no attention, in the way of Allah, to any blame, while you were at ease, luxury, and feeling safe in your comfortable lives, waiting for us to meet disasters, awaiting the spread of our news, and you fell back during .battles, and ran away at times of fighting

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The Immortal, Historic Sermon of Fatima ٢

And when Allah chose for His Prophet the abode of His prophets, and the residence of His choices, the rage of hypocrisy appeared on you, the garment of faith became worn out, the silent one of the deviants spoke out, the sluggish ignorant came to the top and brayed, the camel of the falsifiers wiggled his tail in your courtyards, and the Satan put his head out of his socket crying out to, and he found you responsive to his invitation, and observing his deceits, then he aroused you and found you quick (in responding to him), and invited you to anger and found you angry (to his anger); therefore, you branded other than your camels and proceeded to other than your drinking places. You did so and the age (of the Prophet) was still recent, the wound was still wide and not yet healed, and the Prophet was not yet buried. Did you so quickly claim the fear of sedition? Surely into sedition have they already tumbled down, and most surely hell encompasses the .unbelievers

How far to You, what is the matter with you, and what a falsehood! Allah's Book is still among you, its affairs are clear, its rules are manifest, its signs are bright, its restrictions are visible, and its commands are evident. Yet, indeed you have thrown it behind your backs! Do you want to turn away from it? Or according to something else you want to rule? Evil would be the exchange for the wrongdoers! And if anyone desires a religion other than Islam, it will never be accepted from him, and in the hereafter, he will be in the ranks of those who have lost. Then you have not waited until its rush would calm down, and it became obedient. You then began arousing its flames, instigating its brand, responding to the call of the misguiding Satan, putting out the lights of the manifest religion, and annulling the Sunna of the sincere Prophet. You conceal sips on foam and march towards his (the Prophet) family and children in thickets and forests, but we are patient with you as if we are being nicked with daggers and stung by spearheads in our abdomens, and now you claim that there is no inheritance for us! Is it then the judgment of (the times of) ignorance that they desire? And who is better than Allah to judge for a people who are sure? Do you not know? Yes, indeed it is obvious to you like the sun of the .forenoon that I am his daughter

O Muslims! Is my inheritance usurped? O son of Abu Quhafa, is it in the Book of Allah that you inherit your father and I do not inherit my father? Surely you have done a strange thing! Did you intendedly desert the Book of Allah and turned your back on it? Allah said: (And Sulaiman was Dawood's heir. ٢٧:١۶) and said about Yahya bin Zachariah: (Grant me from Thyself an heir, who should inherit me and inherit from the children of Yaqoub. ١٩:۵-۶) and said: (And the possessors of relationships are nearer to each other in the ordinance of Allah. ٨:٧۵), and He said: (Allah enjoins you concerning your children: The male shall have the equal of the portion of two females. ۴:١١), and He said: (Bequest is prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near .(relatives. ٢:١٨٠

You claimed that I have no position, and no inheritance from my father, and there is no kinship between us. So did Allah distinguish you with a verse, from which He excluded my father? Or do you say: people of two religions do not inherit each other? Am I and my father not of one religion? Or are you more aware of the Qur'an than my father and my ?cousin

So, here it is before you! Take it (ready with) with its noseband and saddle! It shall dispute with you on the Day of Punishment; what a fair judge Allah is, the master is Muhammad, and the appointment is the Day of Resurrection. At the time of the Hour the wrongdoers shall lose, and it shall not benefit you to regret then! For every Message, there is a time limit, and ye shall know to whom a punishment that will confound him comes, and upon .whom a lasting doom will fall

p: ٢۵۶

,Fatima (a.s.) then turned towards the Ansar and said

O you people of magnanimity, the supporters of the nation, and the defenders of Islam," what is this short-coming in defending my right? And what is this slumber before the wrong done to me? Did not the Messenger of Allah, my father, say: 'A man is observed through his children'? How quick have you violated (his orders), and how soon have you let down? Though you still are able to help me in my attempt, and powerful to assist what .I request

Do you say: 'Muhammad has died'? Surely, this is a great calamity that its damage is great, its injury is wide, and its wound is much torn. The earth became dark with his departure, the sun and the moon eclipsed, the stars scattered for his calamity, hopes were skimped, mountains submitted, sanctity was violated, and holiness was encroached after his death. This, by Allah, is the great affliction, and the impressive calamity that there is no an affliction, nor is there a sudden misfortune like it. The Book of Allah, the Most Praised, announced in your courtyards, in your evenings and mornings in calling, crying, recitation, and intonation; and before him what had happened to the prophets and messengers of Allah; a final decree, and a determined predestination: (Muhammad is not but an Apostle; many were the apostles that passed away before him. If he died or was killed, will you then turn back on your heels? If any did turn back on his heels, not the least .(harm will he do to Allah; but Allah will reward those who are grateful. ۳:۱۴۴

p: ۲۵۷

The Immortal, Historic Sermon of Fatima ٣

Ah people of Qaylah (the tribes of Ouss and Khazraj), is the inheritance of my father usurped while you hear and see me?! And you are in your meetings and gatherings around me? You hear my call, and the affair includes you though you are numerous and well equipped with power and good shield?! The call reaches you but you do not respond and the cry comes to you but you do not help? You do this while you are qualified by struggle, known for goodness and welfare, and are the choice that were chosen, and the .best selection that were selected for us, Ahlul-Bayt

You fought the Arabs, bore tire and exhaustion, struggled against the nations, and resisted their mutinous ones. We were still...we ordered you and you obeyed, until when Islam became triumphant, the accomplishment of the days was at hand, the nose of polytheism was subjected, the outburst of falsehood was calmed, the fires of infidelity were put out, the call of commotion was quelled, and the system of religion was well-ordered, then why have you become confused after lucidity, concealed after the openness, receded after daring, became polytheists after faith? Will you not fight a people who broke their oaths and aimed at expelling the Messenger, and they attacked you first; do you fear them? But Allah is most deserving that you should fear Him, if you (are believers. (٩:١٣

Surely, I see that you have inclined to ease, dismissed one who is worthier of giving and preventing, secluded yourselves with easiness, escaped from narrowness to abundance, so you spat out what you had contained, and vomited what you had drunk; If you are ungrateful, you and those on earth all together, most surely Allah is Self-sufficient, .Praised

p: ٢٥٨

Surely, I have said all that which I said with knowing of the disappointment that preoccupied you, and the betrayal that your hearts felt, but it is the inners of the soul, the emitting of rage, the weakness of spears, the diffusion of (what is in) the chest, and the awarding of the proof. And so, here it is! Carry it on a pussy back (of a camel), which has a thin slipper, with everlasting disgrace, marked with the wrath of Allah, and eternal dishonor, attached to the burning Fire of Allah, which rises above the hearts. It is in the eye of Allah that which you do (and those who do wrong will come to know by what a (great) reverse they will be overturned!) And I am the daughter of a warner (the Prophet) to you against a severe punishment. So, act and we are acting, and wait and we are [waiting.[٢

In this immortal sermon, Fatima (a.s.) called for revolt to overthrow Abu Bakr's government and return the right to its people. This striking sermon made hearts feel fear, sights submit, and souls yield. Straying fancies were about to go back to reason, and the right to its people, but Abu Bakr could, through his tactics and diplomatic abilities, control the situation and save his government from being overthrown. He welcomed Fatima (a.s.) and received her with great respect and reverence. He showed her that he regarded her more than his own daughter Aa'isha. He also showed her his great sorrow for the death of her father and said he wished he had died before her father's dearth...and other such .sweet statements

p: ٢٥٩

He said to her that he had not assumed the rule due to his own desire, but he had been elected by the Muslims, and the severe procedures too were not out of his own opinion but they were out the Muslims' opinion. By that, he attracted the Muslims' feelings to him .and put out the fire of the revolution and did away with all its tokens

Sayyid Sharafuddeen al-Aamily says, 'Would he have avoided the fail of Fatima (s) in her situations as possible as he could with all wisdom he had! Had he done so, it would have been much better for him and it would have kept him away from regretting and being !blamed and it would have been better to unite the umma

He could have protected the trust of the Prophet (s) and the only daughter of him, Fatima (s), from being disappointed and then to go back upset stumbling with her garment. What would he have lost, where he had occupied the position of her father, if he had given Fadak to Fatima (s) without a trial? An imam could do that due to his general guardianship; and what the value of Fadak was before the general advantage of the [Muslims and before avoiding evils!'[۳

Fatima (a.s.), disappointedly, went to her father's tomb complaining to him at the :misfortunes she met from the people. She recited these verses of poetry

,There were after you conflicting news and misfortunes"

.If you were here, no misfortune would happen

p: ۲۶۰

,We have lost you as the earth loses its rain

!And your people turned upside down; come to witness them and do not keep away

,Some men showed us what there was hidden in their hearts

.When you left and the grave kept you away from us

,Some men frowned at us and we were disparaged

".When you were lost, and the inheritance was plundered

These verses of poetry show that she suffered bitter pains because of the terrible events she faced after the death of her father. The people did not regard her high position and .importance, and they treated her in a way that harmed her too much

Her speech to the women

When Fatima (a.s.) became ill, Muslim women came to visit her. They asked her, 'How are ,you doing, daughter of the messenger of Allah?' She said

By Allah, I have become resenting your world, and detesting your men. I have cast them" away after testing them and hated them after examining them. Thus, away with the men of playing after seriousness, striking the soft rocks, slackening the spears, the foolishness of judgments, and deviation of fancies! (Certainly evil is that which their souls have sent before for them, that Allah became displeased with them and in chastisement shall they abide. ٥:٨٠). Certainly, I have girt them with its noose, burdened them with its load, and .waged its raid on them. So, may the unjust people be killed, cursed, and damned

p: ٢٦١

Woe unto them! Whereto did they move it from the position of the mission, the bases of the prophethood and the place of descent of Gabriel, who is aware of life and religion's affairs? That was the great loss. What did they deny from Abul Hassan (Ali)? Yes, they denied the beating of his sword, his carelessness about his death, his deadly assaults, and his anger for the sake of Allah. By Allah, if they turned away from the rein, which the Prophet had handed over to him (to Imam Ali), he would catch it tenderly and he would move without harm or worry. He would lead them to a fresh flowing fount and would return them with satiety while he himself would not profit of anything but a little just to .break his acute thirst and hunger

If they did so, they would be granted blessings from the Heaven and the earth[۴] and they would be rewarded by Allah according to their deeds. Come on to see! As long as you live, time shall show you wonders! I wish I knew on what proof they have relied, to what refuge they resorted and to what tie they clung, and on whose progeny have they encroached and spoke against! Evil indeed is the patron, and evil indeed is the associate, and evil indeed is this change for the unjust! By Allah, they exchanged the good with the bad and the daring with impotent. Disgrace be for a people, who think they do well. Surely they themselves are the mischief makers, but they do not perceive. Woe to them! (Is he then who guides to the truth more worthy to be followed, or he who himself does not go .(aright unless he is guided? What then is the matter with you; how do you judge? (۱۰:۳۵

By Allah, it[٥] was impregnated so wait until it bears then milk pure blood and fatal venom to the full of the bucket! Then they will perish who say false things and the successors will know what bad the earlier ones have established. Then, be at ease and wait relaxedly for the sedition. Rejoice at a sharp sword, an assault of a tyrant enemy, general commotion, and despotism, which will make your victuals so insignificant and your gathering separate. Alas, what a pity! How will you be while it has been obscured to your sights? ?Shall we then force you to accept it when you are averse to it

And praise be to Allah, the Lord of the worlds, and blessings be on Muhammad, the last of [the prophets and the master of the messengers."[٦

The women were overcome with terrible silence, and bitter distress, and their eyes were full of tears. They went back home and informed their husbands about Fatima's distress and what she said. Then, they (the husbands) knew how much they had betrayed Fatima .(a.s.) and shortened in supporting her

In this speech, Fatima (a.s.) denied the offensive attack against the house of the Prophet (a.s.) and the center of the revelation and knowledge in Islam, and denied the plundering of the caliphate and putting it in other than its actual place. She mentioned the reasons that made the people turn their backs to Imam Ali (a.s.) and treat him badly. It was the assaults of his (Imam Ali) sword that harvested the heads of the polytheists and the unbelievers of Quraysh. That caused the people of Quraysh bear grudge and enmity against Imam Ali (a.s.) who did not flatter anyone in the way of Allah. He said, 'By Allah, I will take back the right of the oppressed from their oppressors, and I will drive the unjust [with their noses until I will bring them to the way of the truth even if they are unwilling.'[٧

p: ٢٦٣

She said that what made the people of Quraysh try their best to avenge on Imam Ali (a.s.) was his utmost courage and carelessness about his death in the fields of jihad against the polytheists and atheists. He devoted himself to keep alive the religion of Allah and spread monotheism. These reasons besides the unique virtues and talents that Allah had granted him with and his infinite devotedness and loyalty to the Prophet (a.s.) made the people .bear grudge and envy against him

She also said that if the nation entrusted Imam Ali (a.s.) with the affairs, he would rule them with pure justice that no one in his state would be wronged at all, would be loyal and truthful to the nation secretly and publicly, and that he would take the nation to the bliss of safety, ease, and peace. If Imam Ali (a.s.) undertook the reigns of the rule, he would not enjoy even a bit of the wealth of the state and people, and would participate with the poor and the deprived in their pains and sufferings. And that came true when he assumed the caliphate after the killing of Uthman bin Affan the third caliph. He was satisfied with a coarse garment and two loaves of barley bread. He did not build himself a house when being a caliph. He participated with the poor and the deprived in their clothes and food. He said, 'Would I be satisfied with myself to be said: "Ameerul Mo'minin" while I do not participate with them in the calamities of time and be an example to them in the [difficulties of living?'[٨

p: ٢۶۴

The history of the East, or even of the entire world, has never seen a ruler like Imam Ali (a.s.) in his asceticism, piety, justice, and disdaining from the subjects' properties.

Fatima (a.s.) stated that if Imam Ali (a.s.) was entrusted with the affairs of Muslims, bounties and blessings would spread everywhere and people would eat from above their heads and from under their feet, but Muslims prevented themselves from this great blessing and they exchanged the good with the bad and the just with the unjust and they turned away from the one who would guide them to the right path.

She thought deeply on that which the nation would suffer because of turning the caliphate away from the Ahlul Bayt (a.s.) and saw that sedition would afflict the Muslims, separate their unity, and notch their bonds. She too saw that Muslims would be overwhelmed by unjust and oppressive ones, and this soon came true. The Umayyads and the Abbasids seized the reigns of the nation and subjugated the Muslims. They oppressed the people and spread terror and violence throughout the Muslim world. Hence and due to these reasons, Fatima (a.s.) resisted the government of Abu Bakr and asked the Muslims to overthrow it.

Unacceptable excuse

Abu Bakr and his friend Umar tried to appease Fatima (a.s.) to give their caliphate a kind of legality. They asked permission to visit her but she refused to receive them. Then for another time they tried and she refused again. They went to Imam Ali (a.s.) and asked him to intercede for them with her, and she responded to Imam Ali (a.s.). When they came to her, she turned her face away from them. They begged her to pardon them. She said to them, "I adjure you by Allah, did you not hear the messenger of Allah say: 'the pleasure of Fatima is from my pleasure and the displeasure of Fatima is from my displeasure? Whoever loves Fatima my daughter loves me, whoever pleases Fatima pleases me, and whoever displeases Fatima displeases me'?"

.They both said that they did hear the Prophet (a.s.) say that

She raised her hands towards the heaven and said, 'I make Allah and His angels bear witness that you both displeased me and did not please me. When I meet the messenger of Allah, I shall complain to him against you.' She turned towards Abu Bakr and said to [him, 'By Allah, I will pray Allah against you in every prayer that I offer.'[۹

How heavy words they were! They were heavier than the strikes of swords. The ground shook under the feet of these two sheikhs. They left Fatima's house with a great disappointment. They understood how much the wrath that they had burdened .themselves with was

Deep sorrow

The sorrow at the loss of her father tore Fatima's heart. Every moment she remembered him with regret and distress. She longed for the voice of Bilal, her father's caller, who stopped calling the azan after the Prophet's death. He responded to her and began calling the azan. When she heard him say "Allahu Akbar", she remembered her father and could not control her tears. She began weeping. When Bilal recited "Ashhadu anna Muhammadan Rasoolullah; I bear witness that Muhammad is the messenger of Allah", she sighed and fell to the ground unconscious. People shouted, 'O Bilal, give up! The daughter of the messenger of Allah has left this life.' Then, Fatima (a.s.) recovered [consciousness and asked Bilal to keep on reciting the azan, but he did not do.[۱۰

p: ۲۶۶

Disasters and calamities attacked Fatima (a.s.) one after the other, the worst of which was the people's denying of her right and their excessiveness in harming her. They ignored her position and the Prophet's recommendation about her. That left deep sorrow and distress in her self. She resorted to crying for she found relief in it until she was .considered as one of the Five Criers[۱۱] who kept on sadness and crying

Anas bin Malik, who was one of the men who put the Prophet (a.s.) in his last abode, visited Fatima (a.s.) to console her on her father's death. She said to him, 'How were your ?'souls pleased to pour earth on the messenger of Allah

[Anas stopped talking. He sank into deep sorrow and left shedding tears.[۱۲

Fatima (a.s.) insisted on her cousin and husband Imam Ali (a.s.) to show her the shirt in which he had washed her father (the ritual wash of the dead). He brought her the shirt. She began eagerly kissing and smelling it. It was the shirt that touched her father's body before being in his last abode. She felt great pain and sorrow until she lost [consciousness.[۱۳

The image of her father appeared to her in every moment of her short life that she lived after him. She cried most of her time. Historians say that people could not bear her continuous crying, for her house was next to the mosque of the Prophet (a.s.) where people always held meetings. They complained of her to Imam Ali (a.s.) and asked him that she should assign a certain time for her weeping and mourning for her father because they found rest neither at day nor at night. Imam Ali (a.s.) asked her for that and she responded. In the day, she, with her children al-Hasan, al-Husayn, and Zaynab, went to a big tree outside Medina and sat under its shadow. She spent all the day weeping for her father there, and a little before the sunset, she came back home with her children. People purposely cut that tree. After that, she wept under the heat of the sun. Imam Ali (a.s.) built her a house there and called it "the House of Sorrows". This house remained .(until now) as a symbol of the pains and sufferings she met from her father's companions

,It is said that Imam al-Mahdi (a.s.) said this verse of poetry

By her highness, I will not take"

".after "the House of Sorrows" a house of joy

Fatima (a.s.) spent the day in that sad house soliloquizing and weeping for her father bitterly. When the night came, Imam Ali (a.s.) went to bring her with the children back to their house.[١۴] Sorrow, weeping, and mourning tore Fatima's tender heart, and diseases attacked and weakened her body... And thus was the reward of the people to their !Prophet's household

Footnote

She wanted to say that they were so low and subservient and that they were as a [١] .ready bite for the Romans, the Persians and some of the Arab tribes

Al-Ihtijaj, vol. ١ p. ١٣٢-١۴١, Sharh Nahjol Balagha by Ibn Abil Hadeed, vol. ١۶ p. ٢١٠, Bihar [٢] al-Anwar, vol. ٢٩ p.٢١۶. Some other Historians and scholars mentioned parts from this sermon such as: al-Mas'udi in Murooj ath-Thahab vol. ٢ p.٣١١, Ibn Mandhur in Lisan al-Arab vol. ١٢ p.,٣٣١, Kahhalah in A'lam an-Nisa' vol. ۴ p. ١١۶-١١٩, Ibn Tayfur in Balaghat an-Nisa' p. ۴١۴, Ibn Tawus in Kitab at-Tara'if p. ٢۶٣, Ibn al-Atheer in Ghareeb al-Hadith vol. ۴ p. .٢٧٣

.An-Nass wel-Ijtihad (text and interpretation), p. ٣٧ [٣]

Her speech means: (If they let Imam Ali be the caliph, as the Prophet had ordered, he [۴] would rule with justice and fairness. He would never burden them with more than their abilities. He would make them live in luxury and ease while he himself would live in .(asceticism

p: ٢۶٨

[٥] She referred to the situation of the rulers and the public.

[٦] A'lam an-Nisa', vol.٤ p. ١٢٨-١٢٩.

[٧] Bihar al-Anwar, vol. ٣٢ p. ٤٩.

[٨] Ibid., vol. ٣٣ p. ٤٧٤.

[٩] Al-Imama wes-Siyasa, vol. ١ p. ١٤, A'lam an-Nisa', vol. ٣ p. (١٢١٤), Imam Ali bin Abi Talib by Abdul Fattah Abdul Maqsud, vol. ١ p. ٢١٨.

[١٠] Fatima az-Zahra' Bahjatu Qalb al-Mustafa, p. ١١٣.

[١١] The Five Criers were Adam, Jacob, Joseph, Ali bin al-Husayn (Imam as-Sajjad), and Fatima (a.s.). Refer to Bihar al-Anwar, vol. ١١ p. ٢٠٤.

[١٢] Sunan Ibn Maja, ١٨, al-Mawahib al-Laduniyya, vol. ٢ p. ٣٨١.

[١٣] The Life of Imam al-Hasan bin Ali, vol. ١ p. ١٦٨.

[١٤] The Life of Imam al-Hasan bin Ali, vol. ١ p. ٢٨٦. It is said that it is the mosque of Fatima (a.s.) that lies in al-Baqee'.

To the Garden of Abode

To the Garden of Abode

The sorrow for the loss of her father affected Fatima (a.s.) terribly and paved the way for diseases to attack and make her weak and feeble until she kept to her bed. Death walked toward her quickly while she was in the prime of youth yet.

It was time for her to meet with her father who had left her and taken with him the warm love and kindness. She impatiently was waiting for that moment where she would join her lovely, kind father to complain to him about what she suffered from his people.

When the signs of departure appeared, Fatima (a.s.) said her will to her cousin Imam Ali (a.s.). She asked him to bury her under the darkness of night and not to let anyone from those who had wronged her to attend her funerals because they were her and her father's enemies as she said. She asked him to level her tomb and leave it unknown as a

symbol of her anger against those people. She asked him to get married to her sister's daughter Umama who would bring up her children al-Hasan, al-Husayn, and Zaynab in the best way. Imam Ali (a.s.) assured her that he would fulfill her will.

p: ۲۶۹

Fatima (a.s.) asked Asma' bint Umays, who was preferred and loved by her and was her nurse, to make her a special coffin that would hide all her body. At that time, a dead one was carried on a board that his\her body appeared. Fatima (a.s.) did not want her body to be distinguished before people; therefore, Asma' made her a coffin like one she had seen in Abyssinia during her immigration. When Fatima (a.s.) saw the coffin, she admired it and [smiled. It was the first smile of Fatima (a.s.) since her father had left to the better world.[١

On the last day of her life, Fatima (a.s.) restored some of her health and she was delighted. She knew that it was her last day in this world and soon she would join her father. She bathed her two sons and made them enough food for that day. She asked them to go to visit their grandfather's tomb. She looked at them with a look of farewell .while her heart was about to melt with sorrow and grief

Al-Hasan and al-Husayn went out while feeling that there was something unusual. They .worried too much about their mother

'!Fatima (a.s.) said to Asma' bint Umays, 'O mother

'!Asma' replied, 'O yes, darling of the messenger of Allah

Fatima (a.s.) asked Asma' to pour her some water for bathing and Asma' did. After bathing, Fatima (a.s.) asked Asma' to bring her her new clothes and Asma' did. Then, Fatima (a.s.) asked Asma' to put her bed in the middle of the house (in the yard). Asma' became worried and upset. She was frightened by that for she felt that Fatima (a.s.) was .going to die soon

p: ٢٧٠

Fatima (a.s.) lay in her bed with her face toward the Qibla. She said to Asma', 'O mother, I am going to die now. I have purified myself. Let no one uncover me!' She began reciting some verses of the Qur'an until she breathed her last, and her great soul went up to its Creator surrounded by the angels to be received by the prophets at the head of whom would be the master of all the creation, her father Prophet Muhammad (a.s.). She died in [the period between the Maghrib (sunset) Prayer and the Isha' (evening) Prayer.[٢

That great soul went high to the Gardens and Contentment of Allah where this world had never and will have never had anyone from Eve's daughters like her in sacredness, .honor, and chastity

Al-Hasan and al-Husayn went back home hurriedly to see what happened to their mother, but they did not found her. Asma' told them that their mother died. She asked them to tell their father. They both ran towards their mother's body. Al-Hasan threw '!himself on his mother saying, 'Mother, talk to me before my soul leaves my body

Al-Husayn, too, threw himself on his mother crying and saying, 'Mother, I am your son al-'.Husayn. Talk to me before my heart splits and then I die

Asma' took al-Hasan and al-Husayn away and began kissing and comforting them. She asked them to get out of the house for fear of them and to go to tell their father about their mother's death. They went to the mosque while crying bitterly. Muslims were terrified and they asked them what the matter was and they said that their mother .Fatima (a.s.) died

p: ٢٧١

Imam Ali (a.s.) was shocked and confused. He said, ‘O daughter of Muhammad, with whom shall I console myself? I often consoled myself with you. With what shall I console ?‘myself after you

,He hurried back home, looked at the sacred corpse of his wife and recited this poetry

,Every meeting between two friends is followed by separation”

.and everything other than separation is little

[My loss of Fatima after Ahmed,[۳

“.Is a proof that no friend shall last for ever

Muslims, from everywhere, hurried to Imam Ali’s house weeping for their Prophet’s daughter whom they wronged and did not regard her rights. By her death, the last page of Prophethood was folded. By her death, Muslims recalled the glory and the honor that the Prophet (a.s.) had established for them and the kindness and love he had to them. Medina shook with crying and weeping by men and women. They waited for the holy corpse to have honor by escorting it. Imam Ali (a.s.) charged Salman al-Farisi to tell the crowded people that the funerals was put off until the next day. People left the house. Aa’isha came intending to see off the sacred corpse, but Asma’ prevented her saying, [‘She (Fatima) asked me that no one should see her.’[۴

On the night, Imam Ali (a.s.), with al-Hasan, al-Husayn, and Asma’, washed (ritually) the pure body of Fatima (a.s.), and then enshrouded her. Imam Ali (a.s.) asked the children to see off their mother, and they threw themselves over her while crying bitterly. After the .farewell look, Imam Ali (a.s.) tied the shroud

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In the last part of night, Imam Ali (a.s.) offered the Prayer of the Dead on the pure corpse, and then he instructed the Hashemites and the Prophet's closest companions to carry the sacred corpse to its last abode. He did not tell anyone else about the funerals and the burial except his family and the choice of his companions. He put Fatima (a.s.) in the tomb ,and poured earth over her. After the burial, he stood by the tomb and said

O messenger of Allah, peace be upon you from me and from your daughter who has" .come to your neighborhood and who has hastened to meet you

O messenger of Allah, my patience after your choice (daughter) has been exhausted and my endurance has weakened except that I have ground for consolation in having endured the great hardship and great calamity of your separation. I laid you down in your tomb after you had breathed your last (while your head was) between my neck and chest. .We are Allah's and unto Him shall we return

Now the trust has been returned and what had been given has been taken back. My grief will last forever and my nights will remain sleepless till Allah chooses for me the house in which you are now residing. Certainly your daughter will apprise you of the gathering together of your nation for oppressing her. You ask her in detail and get all the news about the situation. This happened when no long time had elapsed and your remembrance had not disappeared yet. Peace be on you both as a greeting of a parting one not of a disgusted or a hateful person; for if I go away, it is not because of weariness, [and if I stay, it is not because of lack of belief in what Allah has promised the patients."[۵

p: ٢٧٣

The wronged Imam went back home very sadly and distressedly. He felt great pains and grief for the misfortunes and calamities that the daughter of the messenger of Allah (a.s.) suffered. His children filled the house with weeping for their kind mother who lived with them no long and left them while they were too young before being satiate with her love .and kindness

Fatima's age

The historians have disagreed about Fatima's age. Some of them say she had lived for eighteen years,[۶] some say twenty-one years,[۷] some say twenty-five,[۸] others say .twenty-seven years,[۹] and some say other than that

Fatima (a.s.) died while she was in the prime of youth after she had suffered different kinds of disasters and pains. Her father's nation had gathered together for oppressing her. They even did not regard for her the sanctity and the high position of the Prophet .(a.s.) that Fatima (a.s.) was the worthiest of that from among all the nation

The Historians are also different on the date of Fatima's death. Some say that she had lived for thirty or thirty-five days after the death of her father.[۱۰] Some say she had lived for forty days,[۱۱] some say seventy-five days,[۱۲] and others say she had lived for ninety-[five days after the death of her father.[۱۳

It is not so important to define the exact date of Fatima's death. What is important is the reviving of her virtues and achievements for this revives the creed of the Ahlul Bayt (a.s.) .that Fatima (a.s.) had established its bases and methods

p: ۲۷۴

Her Holy Shrine

The place of Fatima's tomb was and is still unknown for she had asked Imam Ali (a.s.) to hide it to be a proof on her anger against the people who spared no effort in oppressing .her without regarding her position and nearness to the messenger of Allah

Anyhow, it was said that she had been buried in al-Baqee' Graveyard,[١۴] and said that she had been buried in her house,[١۵] and said between the Prophet's tomb and his minbar. The Prophet (a.s.) had said in one of his traditions, 'Between my tomb and my [minbar there is a garden from the gardens of the Paradise.'[١۶

However it was, complaint spread everywhere and people began blaming each other. They said that the Prophet (a.s.) had not left except one daughter that she died and was buried and no one of them attended her funerals and burial. The men of authority were angry at that and they tried to uncover the graves that they thought that Fatima (a.s.) had been buried in one of them to take her out, offer the prayer on her, and escort her. When Imam Ali (a.s.) knew about that, he went and prevented them from doing that and they [refrained.[١٧

This is the end of my research on the life of the mistress of the women that was full of virtues and achievements and that was a continuity of the life of her father, the savior of mankind who had taken man out of the darkness of ignorance to the vastest horizons of light, knowledge, and intellect; hoping that this study will be accepted by Pure, Truthful Fatima (a.s.) and that I shall win her intercession on the day when I meet Allah the .Almighty

p: ٢٧۵

Footnote

.Al-Majalis as-Saniyya, vol. ۲ p. ۱۳۷ [۱]

.Wafat as-Siddeeqa (the death of the truthful one) by Sayyid al-Muqarram, p.۱۰۷ [۲]

.(.The other name of Prophet Muhammad (a.s [۳]

.Manaqib Aal Abi Talib, vol. ۳ p. ۳۶۵ [۴]

.Nahjol Balagha, vol. ۲ p. ۲۰۷-۲۰۸ [۵]

.Thakha'ir ul-Uqba, vol. ۱ p. ۵۲ [۶]

.Mustadrak al-Hakim, vol. ۳ p. ۱۷۸, Taqreeb at-Tahtheeb, vol. ۱ p. ۷۵۱ [۷]

.Tareekh al-Khulafa', vol. ۱ p. ۷۵ [۸]

Majma' az-Zawa'id, vol. ۹ p. ۲۱۰, al-Mu'jam al-Kabeer, vol. ۲۲ p. ۳۲۹, Siyer A'lam an- [۹] .Nubala', vol. ۲ p. ۱۲۸

.Tareekh al-Ya'qubi, vol. ۲ p. ۱۱۵ [۱۰]

.Manaqib Aal Abi Talib, vol. ۲ p. ۱۱۶ [۱۱]

Manaqib Aal Abi Talib, vol. ۲ p. ۱۱۶, Usool al-Kafi, vol. ۱ p. ۴۵۸, al-Imamah wes-Siyasah, [۱۲] .vol. ۱ p. ۲۰

.Bihar al-Anwar, vol. ۴۳ p. ۱۵۶ [۱۳]

.Al-Bidayeh wen-Nihayeh, vol. ۶ p. ۳۳۴ [۱۴]

.Tahtheeb al-Asma' wel-Lughaat, vol. ۲ p. ۳۵۳ [۱۵]

.Bihar al-Anwar, vol. ۴۳ p.۱۸۵ [۱۶]

.Ibid., p.۲۱۲ [۱۷]

Zyarate of Fatima Az-Zahra

([Translated by: Badr Shahin([۱

While standing in the area between the Holy Prophet's tomb and minbar (i.e. Garden of Paradise – Rawdah), you may visit the tomb of Lady Fātimah al-Zahrā' (a.s) though there is disagreement about the place of her tomb. Some say that she was buried in the Rawdah. Others say that she was buried at her house. Others say that she was buried in the Baqī` Cemetery.

However, the majority of our scholars agree that she must be visited from the Rawdah, although to visit her at these three places is more preferable.

When you stand for the ziyārah of Lady Fātimah al-Zahrā'’s tomb, you may say the :following

يَا مُمْتَحَنَهُ

yā mumtahanatu

:O the carefully examined one

اِمْتَحَنَكِ اللّهُ الّذِى خَلَقَكِ قَبْلَ أنْ يَخْلُقَكِ

imtahanaki allāhu alladhy khalaqaki qabla an yakhluqaki

,(Allah Who created you had tried you before He created you (for this worldly life

فَوَجَدَكِ لِمَا امْتَحَنَكِ صَابِرَهً،

,fawajadaki limā imtahanaki sābiratan

.and thus He found you successfully enduring in that trial

وَزَعَمْنَا أَنَّا لَكِ أَوْلِيَاءٌ وَمُصَدّقُونَ

wa za`amnā annā laki awliyā'un wa musaddiqūna

,We claim being loyalists, believers

وَصَابِرُونَ لِكُلّ مَا أَتَانَا بِهِ أَبُوكِ صَلَّى اللّهُ عَلَيْهِ وَآلِهِ،

,wa sābirūna likulli mā atānā bihī abūki sallā allāhu `alayhi wa ālihi

and standing as regards all that which has been conveyed to us by your father—peace of Allah be upon him and his Household—

وَأَتَى بِهِ وَصِيّهُ،

,wa atā bihī wasiyyuhū

.and all that which his Successor has brought to us

فَإِنَّا نَسْأَلُكِ إِنْ كُنَّا صَدَّقْنَاكِ

fa'innā nas'aluki in kunnā saddaqnāki

,We, thus, ask you, if we have really believed you

إِلاّ أَلْحَقْتِنَا بِتَصْدِيقِنَا لَهُمَ

illā alhaqtinā bitasdīqinā lahumā

,that you may include us with those who believe in them both

لِنُبَشِّرَ أَنْفُسَنَا بِأَنَّا قَدْ طَهُرْنَا بِوِلايَتِكِ.

linubashshira anfusanā bi-annā qad tahurnā biwilāyatiki

.so that we may feel happy that we have been purified on account of our loyalty to you

p: ٢٧٧

:It is recommended to add the following

السّلامُ عَلَيْكِ يَا بِنْتَ رَسُولِ اللّهِ،

,alssalāmu `alayki yā binta rasūli allāhi

.Peace be upon You; O daughter of the Messenger of Allah

السّلامُ عَلَيْكِ يَا بِنْتَ نَبِيّ اللّهِ،

,alssalāmu `alayki yā binta nabiyyi allāhi

.Peace be upon You; O daughter of the Prophet of Allah

السّلامُ عَلَيْكِ يَا بِنْتَ حَبِيبِ اللّهِ،

,alssalāmu `alayki yā binta habībi allāhi

.Peace be upon You; O daughter of the most beloved of Allah

السّلامُ عَلَيْكِ يَا بِنْتَ خَلِيلِ اللّهِ،

,alssalāmu `alayki yā binta khalīli allāhi

.Peace be upon You; O daughter of the Intimate Servant of Allah

السّلامُ عَلَيْكِ يَا بِنْتَ صَفِيّ اللّهِ،

,alssalāmu `alayki yā binta safiyyi allāhi

.Peace be upon You; O daughter of the Choice of Allah

السّلامُ عَلَيْكِ يَا بِنْتَ أَمِينِ اللّهِ،

,alssalāmu `alayki yā binta amīni allāhi

.Peace be upon You; O daughter of the Trustee of Allah

السّلامُ عَلَيْكِ يَا بِنْتَ خَيْرِ خَلْقِ اللّهِ،

,alssalāmu `alayki yā binta khayri khalqi allāhi

.Peace be upon You; O daughter of the best of Allah's creatures

السّلامُ عَلَيْكِ يَا بِنْتَ أَفْضَلِ أَنْبِيَاءِ اللّهِ وَرُسُلِهِ وَمَلائِكَتِهِ،

,alssalāmu `alayki yā binta afdali anbīā'i allāhi wa rusulihi wa malā'ikatihi

.Peace be upon You; O daughter of the best of Allah's Prophets, Messengers and angels

السّلامُ عَلَيْكِ يَا بِنْتَ خَيْرِ الْبَرِيّهِ،

,alssalāmu `alayki yā binta khayri albariyyati

p: ٢٧٨

.Peace be upon You; O daughter of the best of created beings

السّلامُ عَلَيْكِ يَا سَيِّدَهَ نِسَاءِ الْعَالَمِينَ مِنَ الأوّلِينَ وَالآخِرِينَ،

,alssalāmu `alayki yā sayyidata nisā'i al`ālamīna mina alawwalīna wal-ākhirīna

Peace be upon You; O the Doyenne of all women of the world, including the past and the .coming generations

السّلامُ عَلَيْكِ يَا زَوْجَهَ وَلِيّ اللّهِ وَخَيْرِ الْخَلْقِ بَعْدَ رَسُولِ اللّهِ،

,alssalāmu `alayki yā zawjata waliyyi allāhi wa khayri alkhalqi ba`da rasūli allāhi

Peace be upon You; O the lady of the Intimate Servant of Allah and the best of all created .beings after the Messenger of Allah

السّلامُ عَلَيْكِ يَا أُمّ الْحَسَنِ وَالْحُسَيْنِ

alssalāmu `alayki yā umma alhasani wal-husayni

,Peace be upon You; O the mother of al-Hasan and al-Husayn

سَيّدَىْ شَبَابِ أَهْلِ الْجَنّهِ،

,sayyiday shabābi ahli aljannati

.the two masters of the youth of Paradise

السّلامُ عَلَيْكِ أَيّتُهَا الصّدّيقَهُ الشّهِيدَهُ،

,alssalāmu `alayki ayyatuhā alssiddīqatu alshshahīdatu

.Peace be upon You; O the veracious, the martyr

السّلامُ عَلَيْكِ أَيّتُهَا الرّضِيّهُ الْمَرْضِيّهُ،

,alssalāmu `alayki ayyatuhā alrradiyyatu almardiyyatu

.Peace be upon You; O the content, the pleased

السّلامُ عَلَيْكِ أَيّتُها الْفَاضِلَهُ الزّكِيهُ،

,alssalāmu `alayki ayyatuhā alfādilatu alzzakiyyatu

.Peace be upon You; O the virtuous, the pure

السّلامُ عَلَيْكِ أَيّتُهَا الْحَوْرَاءُ الإنْسِيّهُ،

,alssalāmu `alayki ayyatuhā alhawrā‘u alinsiyyatu

.Peace be upon You; O the Paradisiacal human being

السّلامُ عَلَيْكِ أَيّتُهَا التّقِيّهُ النّقِيّهُ،

p: ۲۷۹

,alssalāmu `alayki ayyatuhā alttaqiyyatu alnnaqiyyatu

.Peace be upon You; O the pious, the immaculate

السّلامُ عَلَيْكِ أَيَّتُها الْمُحَدّثَهُ الْعَلِيمَهُ،

,alssalāmu `alayki ayyatuhā almuhaddathatu al`alīmatu

.Peace be upon You; O the talked by the angels, the knowledgeable

السّلامُ عَلَيْكِ أَيّتُهَا الْمَظْلُومَهُ الْمَغْصُوبَهُ،

,alssalāmu `alayki ayyatuhā alma¨lūmatu almaghsūbatu

.Peace be upon You; O the oppressed lady whose right was usurped

السّلامُ عَلَيْكِ أَيّتُهَا الْمُضْطَهَدَهُ الْمَقْهُورَهُ،

,alssalāmu `alayki ayyatuhā almudtahadatu almaqhūratu

.Peace be upon You; O the persecuted, the maltreated

السّلامُ عَلَيْكِ يَا فَاطِمَهُ بِنْتَ رَسُولِ اللّهِ

alssalāmu `alayki yā fātimatu binta rasūli allāhi

.Peace be upon You; O Fātimah, daughter of the Messenger of Allah

وَرَحْمَهُ اللّهِ وَبَرَكَاتُهُ،

,wa rahmatu allāhi wa barakātuhu

.So be upon you the mercy and blessings of Allah

صَلَّى اللّهُ عَلَيْكِ

sallā allāhu `alayki

,May Allah bless you

وَعَلَى رُوحِكِ وَبَدَنِكِ،

,wa `alā rūhiki wa badaniki

.your soul, and your body

أَشْهَدُ أَنّكِ مَضَيْتِ عَلَى بَيّنَهٍ مِنْ رَبّكِ،

,ashhadu annaki madayti `alā bayyinatin min rabbiki

I bear witness that you have spent your life with full awareness of your duty towards your ;Lord

وَأَنّ مَنْ سَرّكِ فَقَدْ سَرّ رَسُولَ اللّهِ صَلَّى اللّهُ عَلَيْهِ وَآلِهِ،

,wa anna man sarraki faqad sarra rasūla allāhi sallā allāhu `alayhi wa ālihi

and (I bear witness) that he who pleases you will have pleased the Messenger of Allah— —peace be upon him and his Household

p: ٢٨٠

وَمَنْ جَفَاكِ فَقَدْ جَفَا رَسُولَ اللّهِ صَلَّى اللّهُ عَلَيْهِ وَآلِهِ،

,wa man jafāki faqad jafā rasūla allāhi sallā allāhu `alayhi wa ālihi

and he who displeases you will have displeased the Messenger of Allah—peace be upon —him and his Household

وَمَنْ آذَاكِ فَقَدْ آذَى رَسُولَ اللّهِ صَلَّى اللّهُ عَلَيْهِ وَآلِهِ،

,wa man ādhāki faqad ādhā rasūla allāhi sallā allāhu `alayhi wa ālihi

And he who harms you will have harmed the Messenger of Allah—peace be upon him and —his Household

وَمَنْ وَصَلَكِ فَقَدْ وَصَلَ رَسُولَ اللّهِ صَلَّى اللّهُ عَلَيْهِ وَآلِهِ

wa man wasalaki faqad wasala rasūla allāhi sallā allāhu `alayhi wa ālihi

and he who respects you will have respected the Messenger of Allah—peace be upon him —and his Household

وَمَنْ قَطَعَكِ فَقَدْ قَطَعَ رَسُولَ اللّهِ صَلَّى اللّهُ عَلَيْهِ وَآلِهِ

wa man qata`aki faqad qata`a rasūla allāhi sallā allāhu `alayhi wa ālihi

and he who disrespects you will have disrespected the Messenger of Allah—peace be .upon him and his Household

لأَنَّكِ بِضْعَةٌ مِنْهُ

li-annaki bid`atun minhu

,(This is because you are an inseparable part of him (i.e. the Holy Prophet

وَرُوحُهُ الّذِی بَیْنَ جَنْبَیْهِ،

,wa rūhuhu alladhy bayna janbayhi

.and you are his soul with which he lives

أَشْهِدُ اللّهَ وَرُسُلَهُ وَمَلائِكَتَهُ

ushhidu allāha wa rusulahu wa malā’ikatahu

I ask Allah, His Messengers, and His angels to be the witnesses

أَنّی رَاضٍ عَمّنْ رَضِيتِ عَنْهُ،

p: ٢٨١

anny rādin `amman radīti `anhu,

that I am verily pleased with him whomever you accept,

سَاخِطٌ عَلَى مَنْ سَخِطْتِ عَلَيْهِ،

sākhitun `alā man sakhitti `alayhi,

and I am displeased with him whomever you detest,

مَتَبَرِّئٌ مِمّنْ تَبَرّأْتِ مِنْهُ،

matabarri'un mimman tabarra'ti minhu,

and I disavow him whomever you disavow,

مُوَالٍ لِمَنْ وَالَيْتِ،

muwālin liman wālayti,

and I am loyal to him whomever you support,

مُعَادٍ لِمَنْ عَادَيْتِ،

mu`ādin liman `ādayti,

and I am the enemy of him whomever you betake as enemy,

مُبْغِضٌ لِمَنْ أَبْغَضْتِ،

mubghidun liman abghadti,

and I am hateful to him whomever you hate,

مُحِبٌّ لِمَنْ أَحْبَبْتِ،

muhibbun liman ahbabti,

and I like him whomever you like.

وَكَفَى بِاللّهِ شَهِيداً وَحَسِيب

wa kafā billāhi shahīdan wa hasīban

,Verily, Allah is Sufficient as Witness, Reckoner

وَجَازِياً وَمُثِيب.

.wa jāziyan wa muthīban

.Punisher, and Rewarder

.You may then pray Almighty Allah for sending blessings on the Holy Prophet and Imams

Within the recommended acts on the third of Jumādā al-ªkhirah (the martyrdom day of Lady Fātimah al-Zahrā'), another form of ziyārah of Lady Fātimah al-Zahrā' (a.s) has been .cited

Scholars have mentioned another form of ziyārah whose statements are similar to the statements of the aforementioned ziyārah that has been quoted from Shaykh al-±ūsiy. :However, the complete form of this ziyārah is as follows

p: ٢٨٢

السّلامُ عَلَيْكِ يَا بِنْتَ رَسُولِ اللّهِ،

,alssalāmu `alayki yā binta rasūli allāhi

.Peace be upon You; O daughter of the Messenger of Allah

السّلامُ عَلَيْكِ يَا بِنْتَ نَبِىّ اللّهِ،

,alssalāmu `alayki yā binta nabiyyi allāhi

.Peace be upon You; O daughter of the Prophet of Allah

السّلامُ عَلَيْكِ يَا بِنْتَ حَبِيبِ اللّهِ،

,alssalāmu `alayki yā binta habībi allāhi

.Peace be upon You; O daughter of the most beloved of Allah

السّلامُ عَلَيْكِ يَا بِنْتَ خَلِيلِ اللّهِ،

,alssalāmu `alayki yā binta khalīli allāhi

.Peace be upon You; O daughter of the Intimate Servant of Allah

السّلامُ عَلَيْكِ يَا بِنْتَ صَفِىّ اللّهِ،

,alssalāmu `alayki yā binta safiyyi allāhi

.Peace be upon You; O daughter of the Choice of Allah

السّلامُ عَلَيْكِ يَا بِنْتَ أَمِينِ اللّهِ،

,alssalāmu `alayki yā binta amīni allāhi

.Peace be upon You; O daughter of the Trustee of Allah

السّلامُ عَلَيْكِ يَا بِنْتَ خَيْرِ خَلْقِ اللّهِ،

,alssalāmu `alayki yā binta khayri khalqi allāhi

.Peace be upon You; O daughter of the best of Allah's creatures

السّلامُ عَلَيْكِ يَا بِنْتَ أَفْضَلِ أَنْبِيَاءِ اللّهِ وَرُسُلِهِ وَمَلائِكَتِهِ،

,alssalāmu `alayki yā binta afdali anbīā‘i allāhi wa rusulihi wa malā’ikatihi

.Peace be upon You; O daughter of the best of Allah’s Prophets, Messengers and angels

السّلامُ عَلَيْكِ يَا بِنْتَ خَيْرِ الْبَرِيّهِ،

,alssalāmu `alayki yā binta khayri albariyyati

p: ٢٨٣

.Peace be upon You; O daughter of the best of created beings

السّلامُ عَلَيْكِ يَا سَيِّدَهَ نِسَاءِ الْعَالَمِينَ مِنَ الأوّلِينَ وَالآخِرِينَ،

,alssalāmu `alayki yā sayyidata nisā'i al`ālamīna mina alawwalīna wal-ākhirīna

Peace be upon You; O the Doyenne of all women of the world, including the past and the .coming generations

السّلامُ عَلَيْكِ يَا زَوْجَهَ وَلِيّ اللّهِ وَخَيْرِ الْخَلْقِ بَعْدَ رَسُولِ اللّهِ،

,alssalāmu `alayki yā zawjata waliyyi allāhi wa khayri alkhalqi ba`da rasūli allāhi

Peace be upon You; O the lady of the Intimate Servant of Allah and the best of all created .beings after the Messenger of Allah

السّلامُ عَلَيْكِ يَا أُمّ الْحَسَنِ وَالْحُسَيْنِ

alssalāmu `alayki yā umma alhasani wal-husayni

,Peace be upon You; O the mother of al-Hasan and al-Husayn

سَيّدَىْ شَبَابِ أَهْلِ الْجَنّهِ،

,sayyiday shabābi ahli aljannati

.the two masters of the youth of Paradise

السّلامُ عَلَيْكِ أَيّتُهَا الصّدّيقَهُ الشّهِيدَهُ،

,alssalāmu `alayki ayyatuhā alssiddīqatu alshshahīdatu

.Peace be upon You; O the veracious, the martyr

السّلامُ عَلَيْكِ أَيّتُهَا الرّضِيّهُ الْمَرْضِيّهُ،

,alssalāmu `alayki ayyatuhā alrradiyyatu almardiyyatu

.Peace be upon You; O the content, the pleased

السّلامُ عَلَيْكِ أَيّتُها الْفَاضِلَهُ الزّكِيهُ،

,alssalāmu `alayki ayyatuhā alfādilatu alzzakiyyatu

.Peace be upon You; O the virtuous, the pure

السّلامُ عَلَيْكِ أَيّتُهَا الْحَوْرَاءُ الإنْسِيّهُ،

,alssalāmu `alayki ayyatuhā alhawrā'u alinsiyyatu

.Peace be upon You; O the Paradisiacal human being

p: ٢٨۴

السّلامُ عَلَيْكِ أَيّتُهَا التّقِيّهُ النّقِيّهُ،

,alssalāmu `alayki ayyatuhā alttaqiyyatu alnnaqiyyatu

.Peace be upon You; O the pious, the immaculate

السّلامُ عَلَيْكِ أَيّتُهَا الْمُحَدّثَهُ الْعَلِيمَهُ،

,alssalāmu `alayki ayyatuhā almuhaddathatu al`alīmatu

.Peace be upon You; O the talked by the angels, the knowledgeable

السّلامُ عَلَيْكِ أَيّتُهَا الْمَظْلُومَهُ الْمَغْصُوبَهُ،

,alssalāmu `alayki ayyatuhā alma¨lūmatu almaghsūbatu

.Peace be upon You; O the oppressed lady whose right was usurped

السّلامُ عَلَيْكِ أَيّتُهَا الْمُضْطَهَدَهُ الْمَقْهُورَهُ،

,alssalāmu `alayki ayyatuhā almudtahadatu almaqhūratu

.Peace be upon You; O the persecuted, the maltreated

السّلامُ عَلَيْكِ يَا فَاطِمَهُ بِنْتَ رَسُولِ اللّهِ

alssalāmu `alayki yā fātimatu binta rasūli allāhi

.Peace be upon You; O Fātimah, daughter of the Messenger of Allah

وَرَحْمَهُ اللّهِ وَبَرَكَاتُهُ،

,wa rahmatu allāhi wa barakātuhu

.So be upon you the mercy and blessings of Allah

صَلَّى اللّهُ عَلَيْكِ

sallā allāhu `alayki

,May Allah bless you

وَعَلَى رُوحِكِ وَبَدَنِكِ،

,wa `alā rūhiki wa badaniki

.your soul, and your body

أَشْهَدُ أَنّكِ مَضَيْتِ عَلَى بَيّنَهٍ مِنْ رَبّكِ،

,ashhadu annaki madayti `alā bayyinatin min rabbiki

I bear witness that you have spent your life with full awareness of your duty towards your ;Lord

وَأَنّ مَنْ سَرّكِ فَقَدْ سَرّ رَسُولَ اللّهِ صَلَّى اللّهُ عَلَيْهِ وَآلِهِ،

,wa anna man sarraki faqad sarra rasūla allāhi sallā allāhu `alayhi wa ālihi

p: ٢٨۵

and (I bear witness) that he who pleases you will have pleased the Messenger of Allah—peace be upon him and his Household—

وَمَنْ جَفاكِ فَقَدْ جَفَا رَسُولَ اللّهِ صَلَّى اللّهُ عَلَيْهِ وَآلِهِ،

wa man jafāki faqad jafā rasūla allāhi sallā allāhu `alayhi wa ālihi,

and he who displeases you will have displeased the Messenger of Allah—peace be upon him and his Household—

وَمَنْ آذاكِ فَقَدْ آذَى رَسُولَ اللّهِ صَلَّى اللّهُ عَلَيْهِ وَآلِهِ،

wa man ādhāki faqad ādhā rasūla allāhi sallā allāhu `alayhi wa ālihi,

And he who harms you will have harmed the Messenger of Allah—peace be upon him and his Household—

وَمَنْ وَصَلَكِ فَقَدْ وَصَلَ رَسُولَ اللّهِ صَلَّى اللّهُ عَلَيْهِ وَآلِهِ

wa man wasalaki faqad wasala rasūla allāhi sallā allāhu `alayhi wa ālihi

and he who respects you will have respected the Messenger of Allah—peace be upon him and his Household—

وَمَنْ قَطَعَكِ فَقَدْ قَطَعَ رَسُولَ اللّهِ صَلَّى اللّهُ عَلَيْهِ وَآلِهِ

wa man qata`aki faqad qata`a rasūla allāhi sallā allāhu `alayhi wa ālihi

and he who disrespects you will have disrespected the Messenger of Allah—peace be upon him and his Household.

لأَنَّكِ بِضْعَةٌ مِنْهُ

li-annaki bid`atun minhu

(This is because you are an inseparable part of him (i.e. the Holy Prophet),

وَرُوحُهُ الَّذِى بَيْنَ جَنْبَيْهِ.

wa rūhuhu alladhy bayna janbayhi,

.and you are his soul with which he lives

أُشْهِدُ اللّهَ وَمَلائِكَتَهُ أَنّی وَلِیّ لِمَنْ وَالاکِ،

p: ٢٨۶

Ushhidu allāha wa malā’ikatahū anny waliyyun liman wālāki

I ask Allah and His angels to be the witnesses that I am the friend of him who adheres to ,you

وَعَدُوّ لِمَنْ عَادَاكِ،

,wa `aduwwun liman `ādāki

,and I am the enemy of him who makes an enemy of you

وَحرْبٌ لِمَنْ حارَبَكِ،

,wa harbun liman hārabaki

.and I am in war against him who wages war against you

أَنَا يَا مَوْلاتِى بِكِ وَبِأَبِيكِ وَبَعْلِكِ وَالأئِمّهِ مِنْ وُلْدِكِ مُوقِنٌ،

,anā yā mawlāty biki wa bi-abīki wa ba`liki wal-a’immati min wuldiki mūqinun

O my chiefess: I have full faith in you, your father, your husband, and your sons—the ;Imams

وَبِوِلايَتِهِمْ مُؤْمِنٌ،

,wa biwilāyatihim mu’minun

;and I believe in their (divinely commissioned) leadership

وَلِطَاعَتِهِمْ مُلْتَزِمٌ،

,wa litā`atihim multazimun

.and I commit myself to the obedience to them

أَشْهَدُ أَنّ الدّينَ دِينُهُمْ،

,ashhadu anna alddīna dīnuhum

;I bear witness that their religion is the true religion

وَالْحُكْمَ حُكْمُهُمْ،

,wal-hukma hukmuhum

;and their command is the true command

وَهُمْ قَدْ بَلّغُوا عَنِ اللّهِ عَزّ وَجَلّ،

,wa hum qad ballghū `ani allāhi `azza wa jalla

(;and they have conveyed on behalf of Almighty Allah (flawlessly

وَدَعَوْا إِلَى سَبِيلِ اللّهِ بِالْحِكْمَهِ وَالْمَوْعِظَهِ الْحَسَنَهِ،

,wa da`aw ilā sabīli allāhi bilhikmati wal-maw`i¨ati alhasanati

.and they have called to the Way of Allah with wisdom and fair exhortation

p: ٢٨٧

لا تَأْخُذُهُمْ فِى اللّهِ لَوْمَهُ لائِمٍ،

,lā ta'khudhuhum fy allāhi lawmatu lā'imin

They have never feared the blame of anyone concerning carrying out their duty towards .Almighty Allah

وَصَلَوَاتُ اللّهِ عَلَيْكِ وَعَلَى أَبِيكِ وَبَعْلِكِ

wa salawātu allāhi `alayki wa `alā abīki wa ba`liki

,Blessings of Allah be upon you and upon your father, your husband

وَذُرّيّتِكِ الأئِمّهِ الطّاهِرِينَ.

.wa dhurriyyatiki al-a'immati alttāhirīna

.and your descendants—the Immaculate Imams

اَللّهُمّ صَلّ عَلَى مُحَمّدٍ وَأَهْلِ بَيْتِهِ

allāhumma salli `alā muhammadin wa ahli baytihi

O Allah: (please do) send blessings upon Muhammad and his Household

وَصَلّ عَلَى الْبَتُولِ الطّاهِرَهِ

wa salli `alā albatūli alttāhirati

:and upon the immaculate, pure lady

الصّدّيقَهِ الْمَعْصُومَهِ

alssiddīqati alma`sūmati

,the veracious, the sinless

التّقِيّهِ النّقِيّهِ

alttaqiyyati alnnaqiyyati

,The pious, the immaculate

الرّضِيّهِ الْمَرْضِيّهِ

alrradiyyati almardiyyati

,The content, the well-pleased

الزّكِيّهِ الرّشِيدَهِ

alzzakiyyati alrrashīdati

,the chaste, the rightly guided

الْمَظْلُومَهِ الْمَقْهُورَهِ،

,alma¨lūmati almaqhūrati

,the oppressed, the wronged

الْمَغْصُوبَهِ حَقّهَا،

,almaghsūbati haqqhā

,whose right was usurped

الْمَمْنُوعَهِ إِرْثُهَا،

,almamnū`ati irthuhā

,whose right of inheritance was violated

الْمَكْسُورَهِ ضِلْعُهَا،

,almaksūrati dil`uhā

,whose rib was broken

الْمَظْلُومِ بَعْلُهَا،

,alma¨lūmi ba`luhā

,whose husband was persecuted

الْمَقْتُولِ وَلَدُهَا،

,almaqtūli waladuhā

;whose son was slain

فَاطِمَهَ بِنْتِ رَسُولِکَ،

p: ۲۸۸

,fātimata binti rasūlika

,she is) Fātimah: the daughter of Your Messenger)

وَبَضْعَهِ لَحْمِهِ،

,wa bad`ati lahmihi

,the part of his flesh

وَصَمِيمِ قَلْبِهِ،

,wa samīmi qalbihi

,the essence of his heart

وَفِلْذَهِ كَبِدِهِ،

,wa fildhati kabidihi

,the piece of his innermost

وَالنّخْبَهِ مِنْکَ لَهُ،

,wal-nnkhbati minka lahu

,the choice of You for him

وَالتّحْفَهِ خَصَصْتَ بِهَا وَصِيّهُ،

,walttuhfati khasasta bihā wasiyyhu

,the gift that You have give exclusively to the Successor of him

وَحَبِيبَهِ الْمُصْطَفَى،

,wa habībati almustafā

,the most beloved of the Preferred Prophet

وَقَرِينَهِ الْمُرْتَضَى،

,wa qarīnati almurtaḍā

,the wife of the Pleased Successor

وَسَيِّدَهِ النِّساءِ،

,wa sayyidati alnnisā'i

,the Doyenne of all women

وَمُبَشِّرَهِ الأوْلِياءِ،

,wa mubashshirati al-awliyā'i

,(the conveyor of good tidings to the intimate servants (of Almighty Allah

حَلِيفَهِ الْوَرَعِ وَالزّهْدِ،

,ḥalīfati alwara`i walzzuhdi

,the inseparable from piety and asceticism

وَتُفّاحَهِ الْفِرْدَوْسِ وَالْخُلْدِ

wa tuffāḥati alfirdawsi wal-khuldi

(;the Apple of the Heaven and Eternity (in Paradise

اَلّتِی شَرَّفْتَ مَوْلِدَهَا بِنِسَاءِ الْجَنّهِ،

,allaty sharrafta mawlidahā binisā'i aljannati

,the lady through whose birth You have honored the women of Paradise

وَسَلَلْتَ مِنْهَا أَنْوَارَ الأئِمّهِ،

,wa salalta minhā anwāra al-a'immati

,from whom You pulled the Lights of the Imams

وَأَرْخَيْتَ دُونَهَا حِجابَ النّبُوّهِ.

p: ۲۸۹

.wa arkhayta dūnahā hijāba alnnubuwwati

.and fixed the Veil of Prophethood

اَللّهُمّ صَلّ عَلَيْهَا صَلاةً تَزِيدُ فِی مَحَلّهَا عِنْدَکَ،

,allāhumma salli `alayhā salatan tazīdu fy mahallihā `indaka

O Allah: (please do) confer upon her with blessings that raise her standing

وَشَرَفِهَا لَدَيْکَ،

,wa sharafihā ladayka

;and her honor with You

وَمَنْزِلَتِهَا مِنْ رِضَاکَ،

,wa manzilatihā min ridāka

,and raise her position from Your Pleasure

وَبَلّغْهَا مِنّا تَحِيّةً وَسَلاماً،

,wa ball-ghhā minnā tahiyyatan wa salāman

;and convey to her our greetings and compliments

وَآتِنَا مِنْ لَدُنْکَ فِی حُبّهَا فَضْلاً وَإِحْسَاناً وَرَحْمَةً وَغُفْرَان

wa ātinā min ladunka fy hubbihā fadlan wa ihsānan wa rahmatan wa ghufrānan

and give us favor, kindness, mercy, and forgiveness from you on account of our love for .her

إِنّکَ ذُو الْعَفْوِ الْکَرِيمِ.

innaka dhul-`afwi alkarīmi

.Verily, You are the All-generous Lord of pardon

Ziyārah of Lady Fatima on the third of Jumādā al-ākhirah

السّلامُ عَلَيْكِ يَا سَيِّدَهَ نِسَاءِ الْعَالَمِينَ،

,alssalāmu `alayki yā sayyidata nisā'i al`ālamīna

!Peace be upon you; O the doyenne of the women of the world

السّلامُ عَلَيْكِ يَا وَالِدَهَ الْحُجَجِ عَلَى النَّاسِ أَجْمَعِينَ،

,alssalāmu `alayki yā wālidata alhujaji `alā alnnāsi ajma`īna

!Peace be upon you; O the mother of the Arguments on all the people

السّلامُ عَلَيْكِ أَيَّتُهَا الْمَظْلُومَهُ الْمَمْنُوعَهُ حَقّهَا.

p: ٢٩٠

,alssalāmu `alayki ayyatuhā alma¨lūmatu almamnū`atu haqquhā

.Peace be upon you; O the wronged one whose right was usurped

اَللّهُمّ صَلّ عَلَى أَمَتِكَ وَابْنَهِ نَبِيّكَ وَزَوجَهِ وَصِيّ نَبِيّكَ

allāhumma salli `alā amatika wabnati nabiyyika wa zawjati wasiyyi nabiyyika

O Allah: send blessings upon Your servant, the daughter of Your Prophet, the wife of the Successor of Your Prophet—

صَلاةً تُزْلِفُهَا فَوْقَ زُلْفَى عِبَادِكَ الْمُكَرّمِينَ

salatan tuzlifuhā fawqa zulfā `ibādika almukarramīna

such remarkable blessings that approach her nearer to You than the steps of Your honored servants

مِنْ أَهْلِ السّمَاوَاتِ وَأَهْلِ الارَضِينَ.

min ahli alssamāwāti wa ahli al-aradīna

.among the inhabitants of the heavens and the earth

Ziyārah of Lady Fatima on Sundays

السّلامُ عَلَيْكِ يَا مُمْتَحَنَهُ

assalāmu ‘alayki yā mumtahana

,Peace be on you, O the carefully examined

اِمْتَحَنَكِ الّذِى خَلَقَكِ فَوَجَدَكِ لِمَا امْتَحَنَكِ صَابِرَهً

imtahanakil-ladhī khalaqali fawajadaki limam-tahanaki sābirah

Tried and measured by Him who created you, and found you, in your test, cool and compact, steady and stable.

أَنَا لَكِ مُصَدّقٌ صَابِرٌ عَلَى مَا أَتَى بِهِ أَبُوكِ وَوَصِيّهُ

ana laki musaddiqun sābirun ‘alā mā atā bihī abūki wawasiyyih

I believe in you; and I bear patiently all that which has been conveyed by your father and his successor

صَلَوَاتُ اللّهِ عَلَيْهِمَ

salawātul-lāhi ‘alayhimā

.Blessings of Allah be on them

وَأَنَا أَسْأَلُكِ إِنْ كُنْتُ صَدّقْتُكِ إِلا أَلْحَقْتِنِى بِتَصْدِيقِى لَهُمَ

p: ٢٩١

wa`ana as`alu in kuntu saddaqtuki illā alhaqtanī bitasdīqī lahumā

I beseech you, (if I have stated the truth), to bind me together with the testimony, ,concerning both of them

لِتُسَرَّ نَفْسِی

litusirra nafsī

.In order to give joy and satisfaction to my heart and soul

فَاشْهَدِی أَنّی طَاهِرٌ بِوَلایَتِکِ وَوِلایَهِ آلِ بَیْتِکِ

fash-hadī annī tāhirun biwalāyatiki wawilāyati āli baytik

So bear witness that truly I, by heart, made evident your, and your children's leadership

صَلَوَاتُ اللّهِ عَلَیْهِمْ أَجْمَعِینَ.

salawātul-lāhi ‘alayhim ajma’īn

.Blessings of Allah be on them all

.Excerpted from the English version of Mafitīh al-Jinin ([١])

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities in religious, cultural and scientific fields.

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the cyberspace.

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems, web- kiosks

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